THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

OLD SERIES, VOLS. 22 AND 8. | JACKSON, MISSISSIPPI, NOVEMBER 16, 1898. | NEW SERIES, VOL. 1, No. 1.

A WELCOME.

DEAR EDITOR: I wish to extend a welcome to you and to our new paper in the first issue. Owing to the delay occasioned by the yellow fever and the quarantine we have all learned the value of a State paper. Other State papers are good, but lack a great deal of answering the demands at home. We feel like we have been buried alive without a home paper to tell us what is going on in the State. In our impatience to know what is going on, and to have some things go on, some of us are like an antebellum overseer, who was a great fellow to bluster around, especially on Monday morning, so as to rush the hands out to work. He would emphasize the rush thus: "Everything late, everything behind time! Here it is Monday morning 9 o'clock! Tomorrow is Tuesday and next day Wednesday! Half the week gone, and not a lick struck!" But we appreciate the cause of delay and feel sure we will have a good paper in full blast soon. We extend a kind, fraternal and sincere farewell to our former editors, Drs. Johnson and Hackett.

During the quarantine I had the pleasure of assisting Bro. E. W. Spencer at Brooksville in a gracious revival: resulting in ten accessions to the church—nine by experience and one by letter. Now the fever is gone, the quarantines all raised and I am, thank God, on my regular work with my churches.

M. V. N.

West Point, Miss., Oct. 28, 1898.

AMERICA'S MISSION.

BY J. B. GAMBRELL, D. D.

A nation cannot live to itself any more than can a man. China has tried it and is on the eve of dissolution. The decadence of Spain began with the reign of Phillip the Second. This monarch effected the insulation of the national intellect, by decreeing that no one from abroad should teach Spanish youth and no one should study abroad. Thus was Spain shut up to herself, and this accounts for the grotesqueness of the Spanish character.

No greater calamity can befall a people than intellectual insulation. For many years this was really the supreme danger of the South. From 1850 and onward the trend of national politics was toward the insulation of the South. When Southern statesmen consented to occupy a sectional position and give to the North the national spirit and aim, the South was doomed to defeat. Solidarity counts for nothing in the long run if there is not in it the spirit, purpose and aim of growth. "To him that hath shall be given, and to him that hath not shall be taken away what he hath," is a universal law of God. It holds everywhere, in everything, among men and among nations.

America faces a new future, shall we say? No. America faces a future certain from the beginning, but one we are only beginning to see. Expansion is not a new question just now thrown into the arena for politicians to fight over. Jefferson confronted it. He had grave constitutional doubts as to the right to expand; but the logic of events took its predestinated way and over the wild outcry of the Federalists, $15,000,000 went out and that great Louisiana territory came in. The same wail went up when Florida was acquired. The annexation of Texas was stoutly opposed by the very arguments we now hear, only the parties have swapped sides. Expansion is an American trait, and we cannot reverse all the wheels of progress. The party that opposes expansion seriously will be sponged off the continent as a boy would rub off his slate for a new start.

War is an evil, but not the worst evil by a great deal. The American saloon, from any point of view is worse than a continual war for human liberty and progress. The late war has much to repay us for its advantages. It is strongly marked by redeeming features. In the first place, it was a humanitarian war. And broadly considered, it is just as much for Spain as for Cuba. If the Cubans need a strong arm stretched out for their protection, Spain needs to be forced into a channel into which her statesmen are not wise enough nor strong enough to carry her. She needs to give up the vain glory of attempting the role of a first class power on the resources, money and intelligence of a third or fourth rate power. She needs her sons at home to rejuvenate her industries. She needs to know her weakness, so as to begin at the bottom to create a new order. Our national unity for the first time in a half century is a living fact. Sectionalism has been swept away. This is especially fortunate for the South which has been at a disadvantage since the civil war. It is certain that the South will profit far more by the war than the North. We are now in a position to mingle our energies without hindrance in the national life. Not only that, but the war assures the construction of the Nicaragua canal. That will force the opening of a ship channel between Chicago and New Orleans. The acquisition of the Hawaiians and the Philippines brings us to a new point of destiny in the far East.

All these things will face the commerce of half the continent south. The South's commercial importance will be immeasurably increased and the intellectual life of our people correspondingly enlarged. All this will help the nation by giving it a better balance and a more even and safer development. Cuba and Porto Rico will become Americanized at a tremondous rate and will blossom as the rose. They will feel a powerful intellectual and religious impulse under the government. Their wealth will be our wealth and it will be seen that our Lord's aphorism, "Whosoever would save his life shall lose it" is, true taken the other way. In seeking to bless a down-troden people we will bless ourselves. Thus does it become a part of our mission to demonstrate the feasibility of a gainful national altruism. For the purposes of this lesson and to ennoble our people I sincerely hope our government will deal very leniently with Spain, as to indemnity.

It may be taken for certain that America will never retire from the far East. Civilization needs us. Predestination has placed us there. The ultimate welfare of two fifths of the human race demands we should fix ourselves in the East.

This article is stretching out too long. In a subsequent article I may discuss the Eastern situation. For the present I must reserve for the two observations for which this article has been written.

First, God is the God of nations as well as individuals. He uses nations to do His will as He does individuals. The mission of America is to enlighten the world. Since the declaration of independence was written marvelous has been the progress of civil and religious liberty. A mere recital of the facts would almost prove a liberal political education. No American Christian can contemplate the past and the present unmoved. There is a kingdom which shall break in pieces all others. Cuba is opening for the Prince of Peace. And Porto Rico. And the Philippines. And we look still further East. Unparalleled opportunities are at hand. Nearest them are the millions of Southern Baptists. My heart goes down in the dust before God for my people, that they may s[illegible]ir day.

Second. The hour of destiny for us is at hand. If we do not stir up this host of Baptists the great waves of material prosperity will go over and sweep us away. Never was there such a call to awake out sleep and meet the advancing day. This very year our missionary force ought to be doubled on every foreign field, and a great army made ready for Cuba and Porto Rico. We have the men; we have the resources. And what goes for much as to all the islands recently brought under the American flag, our missionaries can go as the special representatives of the liberators. Catholicism stands now to all these peoples as a synonym of oppression. We may easily ride out on a swelling tide of popular favor. The grand old hero, Gomez, scarred all over with wounds received in defense of his country's freedom, is a devout Baptist. Everything makes for us. But woe to us if we sleep or wait or falter. —Ex.

THE BAPTIST NAME.

BY ROBERT STUART MACARTHUR, D. D.

Shakespeare asks, "What's in a name?" and he makes answer, "That which we call a rose, by any other name would smell as sweet." I venture to affirm that it would take us a long time to believe that a rose would smell as sweet as it now does if it were called by some other name. Many laws of association would have to be reversed, and new meanings would have to be given to old words, and it would be long before these words would emit the sweet fragrance which is always suggested by the word rose.

Several denominations are at present expressing great dissatisfaction with their names, and are striving to find new names. The Roman Catholic Church is sadly misnamed; one part of its name contradicts the other part, and both parts contradict much that is noblest in Americanism and Christianity, in the Protestant Episcopal Church that is striving to have that church called "the American Church." If that element should accomplish its purpose, as suggested by this name, the true name of the church would be The un-American Church of the Great Assumption. Some one has recently suggested that a fitting name to incarnate this spirit of assumption would be the "Universal Church of all Worlds." It is not a little astonishing that one of the smallest of the sects should wish to adopt a name which would seem to unchurch all other churches and to make this body the only church in the American Republic.

Baptists have an ancient, suggestive and Scriptural name. They would not change it if they could; and they could not change it if they would. The colored brother who thanked the Lord that we read in the New Testament of John the Baptist, but never of John the Methodist, nor John the Presbyterian, nor John the Episcopalian, may not have been a very logical reasoner, but he certainly suggests a line of argument which is both forceful and conclusive. Many of our friends of other denominations would give much to have their name in the New Testament, as we find ours.

A GREAE NAME.

Our name stands for much that is most sublime in heroism, most Christian in loyalty, and most glorious in martyrdom. We love the Baptist name and the truths for which it stands. We gave the Baptist denomination the fervor of youth; we give her now the riper knowledge and the heartier convi tion of mature years. She is radiant in her queenly beauty. Never did knight of heroic days show more of chivalry toward the queen of his heart than do the knights of the Cross among us toward the body whose name we bear. To us the Baptist denomination is beautiful. Her martyr's crown becomes her lofty brow; her prison soiled, flame-charred and blood-stained robes are lustrous and glorious; her past is triumphant; her future is resplendent. Here and now, as she is loyal to her Lord, we give her the love and loyalty of our true hearts.

A GREAT AND GROWING DENOMINATION.

The Baptist name stands for a great and growing denomination. The battle regarding the meaning of the word baptism has been fought and the victory won. Regarding no part of Scripture teaching is the scholarship of the world so nearly a unit as it is regarding the meaning of the word baptism. No scholar in Germany, Britain, America, or in any part of the world, can deny the Baptist view regarding that word without impugning his own scholarship. Linguistic science, church history, ecclesiastical art, and New Testament interpretation alike, by the profoundest scholars and the humblest Christians, emphatically teach that believers are the Scriptural subjects of baptism and that immersion is the Scriptural baptism. Baptism is the great apostolic and Catholic ordinance. Thus do I congratulate you that we are in line with the most advanced scholarship of the day in the views we hold and the ordinances we observe.

In 1870 the population of the United States was about 38,000,000, and the number of Baptists at that time was, in round figures, 1,500,000. The population of our country to-day is about 70,000,000, but the total membership in Baptist Churches, not including seven or eight bodies that are Baptist, but not in full fellowship with us, is more than 4,000,000. The United States is probably the most rapidly growing country in the world; yet its population will not double since 1870 for perhaps ten years more, but the number of Baptists has already increased more than two and a half times during this period. It is thus seen that Baptists are growing more rapidly than is the population of the country; and Baptists receive almost no growth from immigration, as do Romanists, Lutherans, Episcopalians and Presbyterians. If the stream of immigration were cut off, it is extremely doubtful whether the Roman Church would long hold its own in the United States.

The net gain of Baptists each year is considerably over 100,000; we gain more than 1,000 churches each year, and from 800 to 1,000 ministers. We have over 41,000 church organizations, 28,000 ordained ministers, seven theological seminaries, valued at $3,500,000; 51 seminaries and academies, with $3,000,000 worth of property, and 36 universities and colleges, with $16,000,000 of property; and we have 130 periodicals devoting their strength to the good of men and the glory of God. There are not fewer than 12,000,000 of the population who are identified with our churches or congregations as members or attendants; while boastful Romanism has only about 10,000,000 in its whole constituency. It is thus seen that fully one-sixth of the entire population of the United States is either members or adherents of Baptist Churches.

In 1784 there was but one Baptist in our country to 92 of the population; in 1810, 1 to 42; in 1840, 1 to 30; in 1860, 1 to 22, and today there is 1 to about 17. The value of our church property is not less than $80,000,000. We have in recent years made remarkable strides in the direction of higher education; probably no church of any name has given so much money to colleges and universities during the last quarter of a century as have Baptists.

It thus comes to pass that no movement has been more marked in our denominational ranks, and perhaps none in the history of the country, than our recent educational work. There were among our Baptist fathers those who did not attach due importance to education as a preparation for the gospel ministry; but new men and new movements came to the front a century ago, and still more markedly during the last quarter of a century. The formation of the American Baptist Education Society in 1888 was an epoch-making event in our educational life. The founding of the University of Chicago is certainly one of the greatest events in our history as a people. The University promises to be one of the greatest, if not the greatest, educational institutions in America. The story reads like a fairy tale. The dream of 1890 has become the transcendent reality of 18[illegible]. In 1897, according to the "Baptist Year Book," this institution had 180 instructors 2,315 students in all departments, amount of property, including endowments, about nine millions of dollars, and over 235,000 volumes in its library. The University is under Baptist control, one of its fundamental laws being that two-thirds of its Board of Trustees must always be members of Baptist churches. It is at the same time the broadest, most liberal and most Catholic institution of learning on this continent. The result has vindicated the wisdom of those who founded our Education Society; its work is one of the noblest achievements in our history. It aids worthy schools of learning, establishes new schools where they are needed, awakens the desire for the highest possible education and places constantly before our young men, and especially our ministers, the highest standards of attainment.

Baptists ought to be leaders in every noble educational movement. We are not hampered by effete creeds; we are not anchored to mediæval sentiments; we are not enslaved to hoary traditionalism; we believe that the nineteenth century is as able to do its own thinking as any century in the history of the Christian church. We are disciples of truth from whatever quarter it comes and by whatever messenger it is brought. We fear no scientific discoveries, if they bring us additional truth. We regard many of the creeds of some denominations as unsightly scaffolds standing around the temple of truth. We believe that when these creeds fall, the symmetry, splendor and glory of the temple will be the more conspicuous.

INFANT BAPTISM.

The Baptist name stands for loyalty to the Bible as the only rule of faith and practice. We consistently adopt the famous dictum of Chillingworth: "The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants." Baptists have been vastly more loyal to that dictum than was ever Chillingworth himself. Strictly speaking, no denomination which practices infant Baptism is loyal to this test of Protestantism. Historically Baptists are not Protestants. They never were organically in the Roman church, and so never were obliged to protest as a body against its grievous errors. Doctrinally they are the most consistent of all Protestants. The moment a church observes infant baptism it leaves the rank of consistent Protestants and passes over into the camp of the Romanists. There is neither a command for nor an example of infant baptism in the New Testament, and when it is observed as a church ordinance the principle of the Roman church, substituting the traditions of men for the teachings of the Bible, is introduced and recognized. Great authorities of many denominations can readily be quoted endorsing this view of the unscripturalness of infant baptism.

SOUL LIBERTY.

The Baptist name stands for soul liberty in the interpretation of the word of God and in the relation of men to the State; that is to say, we have stood for the entire separation of church and State; and we have stood also for the integrity of the ordinances as given by Christ and his apostles. Our Baptist fathers witnessed to these truths on the rock and at the stake. We have given many of our noblest souls as martyrs to the cause of civil and religious liberty. We have stained the snows on Alpine peak, and we have enriched the soil in Alpine valleys with Baptist blood. Our martyrs have given their testimonies by giving their lives in Old England and by many forms of suffering in New England. They have been imprisoned in Virginia and in other States, and evermore the blood of the martyrs has been the seed of the church. It was not uncommon in Virginia that when Baptists were observing the ordinance of baptism efforts were made not only to throw ridicule on the divine ordinance, but to attempt to drown those who were thus obedient to Christ. We do not forget the brave Ireland and the Culpepper jail. His preaching through the bars of that jail resulted in the conversion of many souls; and when the jail was torn down a Baptist church was erected on its ruins.

About one hundred and fifty years ago fourteen persons were arrested in Saybrook, Conn., simply for holding a Baptist meeting; they were tried, fined and hurried on foot to New London, twenty-five miles away. There they were cast into prison, and there they suffered many other indignities. About the same time Elisha Paine was arrested, tried and imprisoned for preaching Baptist doctrine in the little village of Canterbury, Conn. But he preached behind prison bars so that his captors were glad to release him. Two young men, members of the Baptist Church in Canterbury, were students in Yale College. While at home on their vacation they naturally attended their own church. For this offense they were summoned before the college authorities on returning and were reminded that the business of Yale College was not to educate persons whose principles and practices were subversive of the visible church of Christ. The officers and tutors of the college according to the records, November 19, 1734, adjudged that these young men, Ebenezer and John Cleveland, had acted contrary to the rules of the gospel and the laws of the colony and the college, in attending services in the Baptist Church, and that they shall be publicly admonished for their fault, and if they should refuse to make acknowledgement they shall be expelled from the college. They refused to make acknowledgement and were expelled

We do not forget the persecutions endured by John Clark, Obadiah Holmes and James Crandall because of their advocacy of the doctrine of religious liberty and their persistent denial of infant baptism as Scriptural. When Clark stood at the whipping-post, having refused to pay his fine of twenty pounds, we are told that some kind-hearted man interferred and bought his release with a sum of money, also the fine of five pounds was paid for James Crandall and he was set free; but Obadiah Holmes, a man of broad learning and invincible will, upon refusal to pay his fine of thirty pounds, was so cruelly whipped that for weeks he was unable to have rest in his bed except upon his knees and elbows. So our fathers suffered for the sake of the truth as it is in Jesus.

HISTORIC EPISCOPATE.

These are some of the things for which the Baptist name stands; other things of importance might be added. Let us ever be loyal to the word of God as the only rule of faith and practice and God will take care of us as his faithful children. Some few years ago the Church of England at the Lambeth Conference, in advocating church unity, made much use of the terms "Historic Episcopate." It was proposed that the Historic Episcopate be "locally adopted in the methods of its administration to the varied needs of the nations and peoples called of God into the unity of His church." When one analyzes the remarks made regarding the Historic Episcopate, he inevitably finds an implication of the so-called apostolic succession. So long as this implication in present, a great majority of Christians will refuse to endorse the Historic Episcspate. The apostles have no successors, and, in the very nature of the case, could not have had successors. The Roman Church puts forward the claim to an unbroken succession in the most dogmatic terms. This church excommunicates all other branches of the church, calling them heretic and schismatic. Many in Europe who call themselves Protestants of various names ape the Roman Church in this regard. The Protestant Episcopal Church in the United States and some other churches of various names, pride themselves on their opostolic succession. But we know that it was necessary that an apostle should have seen the Lord; the office, therefore, was incapable of succession as soon as the original eye-witnesses had passed away. The claim of an uninterrupted clerical succession cannot be substantiated by satisfactory proof. All churches that make this claim trace their line, to some degree at least, through the channels of the Roman Pontiffs; but many of the records of these early popes are lost, and can never be found. We do not know that the Apostle Peter ever acted as bishop in Rome. The fact is that this boasted lineage is a worthless myth. The claim made by some churches is offensive to other churchmen; it is promotive of bigotry and destructive of the spirit of unity. It tends constantly towards a dangerous exclusiveness; it is also as unwise in policy as it is uncharitable in principle.

Dr. G. A. Jacob, late head master of Christ's hospital, and the author of the "Eclesiastical Polity of the New Testament," says: "The apostles had no successors in their office, they stand alone as the divinely inspired teachers, legislators, and rulers in Christ's church and kingdom." With this statement unprejudiced church writers will heartily agree. In the very nature of the case the apostles could have no successors. It is not possible that the great majority of believers can accept the "Historic Episcopate" as the term is ordinarily understood, as a bassi of unity in the church of Jesus Christ. More and more do Baptists see the wisdom of making the Word of God the only rule of faith and practice. It cannot share its divine authority with creeds made by men. It has an enlarging, expanding and self-adapting meaning which makes it the book for all centuries and countries. Human creeds are stiff, cold, formal and mechanical, but the word of God is living and life-giving. Let us love it, obey it, and rejoice in it. To support its teaching our Baptist fathers lived and died. We belong to a noble army of Baptist confessors and martyrs. No church has given nobler testimony to the teachings of the Bible. The Baptist who is not joyful and grateful for his ancient, heroic and saintly ancestry must be hopelessly ignorant of a brave history, or hopelessly indifferent to the chivalrous, loyal, and divine in human character and in Christian fealty. The Baptist who is ashamed of his principles is a Baptist of whom his principles might well be ashamed. Let us stand loyally and lovingly by our ancient faith, our historic position, and our Holy Bible. While it stands we shall stand, and "the Word of our God shall stand forever."

MUST BE A BAPTIST.

If I take the Bible only as my guide, I must be a Baptist; if I discard it and take the traditions of men I could not consisently stop until I had reached Rome. But I am not likely to start on that downward grade If I were not a Baptist logically I should have to be a Romanist. The Catholics were perfectly consistent, but unscriptual; grant their premises, and logically you must adopt their conclusions. The Baptists are also consistent, and at the same time Scriptural; grant the Baptist premise, and you must accept the Baptist conclusion. But the Congregationalists, the Methodists, the Presbyterians, and the Episcopalians are not consistent. Their position is half Romanist, half Baptist. They have no logical standing ground. There are but two logical positions, one of which is held by the Romonists, the other by the Baptists. Every consistent, logical, and unprejudiced thinker will take one or the other. Here, on the Word of God, Baptists stand they are consistent Protestants; they antedate existing de-

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YELLOW FEVER QUARANTINE.

In a great nation like ours, it is well that we have men specially fitted by close study and scientific demonstration to look after the well being of our whole people, particularly to guard them from epidemics and the spread of contagious diseases. Such men are entitled to the sympathy and co-operation of the whole people rather than their criticism. But when the means are inadequate to the end desired, it becomes all thinking people to look for another remedy.

For two consecutive years Mississippi has been visited by that much dreaded disease, yellow fever. Shakespeare was wrong when he said, "there is nothing in a name." The contagious character of many other diseases are quite as great as that of yellow fever, if indeed yellow fever is contagious at all, and the per centum of deaths are much greater, and yet nothing like a State wide or National quarantine is resorted to in order to arrest their progress. We would not pretend to say what ought to be done. We are not sufficiently informed for that.

The people generally have very erroneous ideas with regard to the danger of yellow fever. And its danger is greatly enhanced thereby, by leaving the sick to be nursed, and often neglected, by strangers, instead of having the attention they get in other sickness. Besides the terror operates greatly against the chances of their recovery. Yellow fever is not indeginous to this country. Its violent character has greatly changed in the last half century. Dr. Fomento in the Medical and Surgical Journal for Ostober, says:

"This terror is entirely unjustifiable. In fact yellow fever has lost much of its violence since 1853. That year the death rate was three out of four. In 1878 it was one in five. In 1867 it was one in twenty, and in 1897 it was about one in two hundred. Physicians should endeavor to popularize these facts. They prove conclusively that yellow fever is not the frightful disease, the horrid monster that most people imagine. The disease now adays, in our country at least, is less fatal than typhoid fever, scarlet fever, la grippe and even measles at times."

Much distress would be saved, and doubtless many lives, if people would recognize this great fact, which demonstration has shown to be true.

It seems to be a fact, unquestioned by the best medical authority that yellow fever is not contagious at all. If this fact was generally recognized it would have a great bearing on the present quarantine system.

The average reader would not readily discriminate between the meaning of "contagious" and "infectious." The former refers to diseases that can be communicated from one person to another, the latter refers to localities impregnated with the germs of disease in which people become affected.

There is so much authority in support of this view it is difficult to make a selection. Dr. Laroche of Philadelphia, says of yellow fever that it is "not communicated in hospitals, barracks; in ships in the vicinity of infected localities; not produced by the accumulation of patients, not produced by fomites, by handling the sick, and the dead, and by dissection of the latter."

Dr. Fay in the Journal for September, says: "We who have had the experience of the Charity Hospital of New Orleans, can give our testimony that during the localized epidemics of 1870, 1873, 1875 and others, hundreds of patients were sent from the infected districts to the hospital, were treated indiscriminately with other patients, were attended by non-immunes, autopsies performed by Dr. Miles (non-immune) among others. * * No case of contagion took place."

He further states that "in 1839 Dr. Warren Stone of New Orleans, admitted in his hospital about three hundred men from Texas suffering from yellow fever. In no instance was the disease communicated to any other patients or inmates of the hospital."

These proofs go to show that if a person leaving an infected locality, impregnated with the germs of the fever should have a well marked case in a non-infected locality, no one would take the fever from him, as was demonstrated in a hotel in Atlanta Ga., last summer.

The germs of infection may be transmitted—the doctors say—in clothing, trunks or boxes, and if upon being opened the conditions are favorable for their propagation a new infected district may be established.

Dr. Fay says "Not every spark from a fire will kindle another focus, but one may be sufficient."

If these things are true then we agree with the editors of the Journal who say, "We believe the intelligent and efficient sanitation should replace quarantine, which is irrational, uncivilized and frequently insufficient. To accomplish this it requires only a campaign of education on the part of health authorities and the medical profession. Show the people that yellow fever is no worse than other fevers, that it can be controlled in person and in place better than many others; especially give it another name in order that it may be rid of the terrors which now exist only in tradition—do this, and unnecessary fear of it will disappear; physicians will not be taking their lives in their hands when they report it, commerce will not be paralyzed at the mere suggestion of it; it will be possible it fearlessly, successfully and at once whenever it appers."

In the interest of humanity, commerce, our schools, churches, and social order, we plead for the abolition of the quarantine system as we have it now. We greatly favor a general convention to consider this matter, by competent men, that Congress may take suitable action soon, for our relief.

FOREIGN MISSION WORK AND CONTRIBUTIONS.

I am sure that our Baptist people would be disappointed if there were not something in this new paper about Foreign Missions. Since I have been Vice-President of the Foreign Mission Board for Mississippi I have been impressed by the growing interest in Foreign Missions. We had a great scourge upon many parts of our State last year and yet Mississippi Baptists lacked only $314.00 of reaching the amount apportioned tne State by the Board. We have had another visitation of the fever this year which has in many places paralyzed business and in some instances caused a cessation of all public worship. Of course our contributions to beneficence have been seriously small. But there are many things for which we are thankful. Those who read these lines still have the privilege of serving the Master. Let us not begin to practice economy by cutting down our contibutions to Missions. All departments of Mission work need onr help. Our Lord is pleased to work through his people to reach sinners with thetGospel whether they live in the home or foreign country. The Scriptures seem to teach that he will bless us in temporal matters in proportion to our liberality to the advancement of his cause. Each Mississippi Baptist should see to it that he is not stricken with leanness of soul because of his selfish grip upon money whether he have a handful or a bushel.

The work of soul saving in foreign lands has been encouraging. The number of converts has been surprisingly large considering the small force of missionaries on the fields. Such recognition by our Lord of the work we are doing invites us to larger endeavor. Besides, he is calling others to go as missionaries. These cannot go unless we put the money into the treasury of the Board to send them. Several have already been examined and approved and they are ready to sail when we pastors raise the means to send them. Those of us who are pastors should at least be willing to supply our substitutes with bread and meat while they work for the salvation of the souls whom we cannot personally reach. We should not wish to be deprived of the privilege of shareing in the conversion of the world to Jesus Christ. The people whom we serve will join us in making contributions if we will inform ourselves of the successes and the needs of the Mission fields and then properly present these matters to them. A half-heart Missionary pastor will lead a disinterested people, but if he be thoroughly alive with information, and interest, their hearts will burn within them while he opens to them the Scriptures. Brother Robt. J. Willingham will furnish any pastor, upon application to him, with all the information he needs to give the people about the work of Foreign Missions. Write to him at once, before you forget it, at Richmond, Va., and ask him to send you Journals and Tracts. A sufficiency of sample copies will be sent free.

The income of the Board has been so small since the meeting of the convention in Norfolk that the receipts have been about five thousand dollars less than expenses each month. Of course, now, that there is more activity in business we hope for larger receipts, and yet if all the pastors do not bestir themselves they must expect to confront a crushing debt in Louisville next May. Whatever other States may do, so far as Mississippi is concerned, we should do our full duty. I believe we shall make the effort. Several missionaries recently went to their fields of labor, others are ready to go as soon as we pastors at home do our part. Our part is to fully inform ourselves, pray, preach, and lead the people in consecrated giving. No pastor need expect the people he serves to make sacrifices unless he lead them. Some money-making member may have an easy conscience if he gives only as much, or maybe twice as much as his pastor, but the pastor should not despair for at least a few of our church members are beginning to realize their duty to the Lord who died to save them from sin and hell.

Finally if we hope for our churches to become fully missionary in spirit we must get the members to take our State Baptist paper. We expect it to come to us each week freighted with religious and missionary news, and as sure as we receive it as a friend it will become our helper in every good word and work. If every pastor in the State will rally to the support of the paper it will have eight thousand subscribers before Christmas and we shall have at the State Convention in Aberdeen the best reports on Missions and Christian Education that have ever been made to a Mississippi Baptist State Convention.

J. K. PACE.

Hazlehurst, November, 1898.

COMPLIMENTARY.

It is by no means our purpose to continue this department but hope our readers will excuse us for letting the following see the light:

"I write to congratulate you and the Baptist hosts of Mississippi, and the new enterprise. Wishing you all an abundant success.

A. J. FAWCETT,
Hot Springs, Ark."

"I am glad you are to be the editor of the new paper. So please enter me as a subscriber to begin with the first copy.

J. J. LOWREY,
Monroe, La."

"I am personally real glad that you are at the head of the new paper. It is as great a work as any man could want. I believe you will give us one of the best papers in all our southland. Do it. What say you? I'll give you all the help I can. I'll work for it, pay for it, and pray for it, and do any other thing for it. Make the first issue a dandy and all the subsequent issues Jim Dandies. Here is my hand. Put me down as a life-time subscriber.

W. P. PRICE,
Magnolia, Miss."

"I am much pleased at the action of the Board in selecting you as the editor of our State organ. Of all you were my choice. I sincerely hope and trust that the new paper may be crowned with abundant success. To this end I now pledge you my hearty support.

G. W. POTTER.
Olive Branch, Miss."

"I hasten to congratulate you and the Publishing Company, and the Baptists of the State, upon this arrangement. I know whereof I speak, when I say, the Baptists of the State will have a wise, prudent, level headed, and able editor, one who will always be found on the right side of every question, and one whose leadership may be safely followed.

A. B. MILLER,

Pastor 1st Baptist Church, New Orleans.

DR. SEARCY RESIGNS.

Will Accept the Editorship of the Mississippi Baptist.

Dr. J. B. Searcy yesterday resigned as pastor of the Corinth Baptist Church to accept the editorship of the Mississippi Baptist. This paper is the creature of a new strong stock company of prominent Baptists of the State, and succeeds the Baptist Record and the Baptist Layman. It will be published at Jackson and will be the official organ of that denomination in this State.

The directors of this company were fortunate in securing the services of Dr. Searcy. He is acquainted with editorial duties, having once presided over the destinies of an Arkansas publication, and has since contributed liberally with his pen to the religious press of the South. The Doctor is an able man both in the pulpit and in letters; he is a strong consecrated man in the faith of his Master, and as such wins the confidence and esteem of all who know him. This selection is an honor most worthily bestowed; it is an honor that he highly appreciates and one that the church here shares in with a feeling of pride.

His leaving here, however, is a source of regret to his congregation and the community at large. He has endeared himself very closely to the hearts of the Christians of Corinth, and he will be greatly missed. His sermons and talks were always models of chastity and messages of sympathy and love; they were always instructive and entertaining and were evolved from a studious and highly intellectual mind.—The Corinthian.

"DEAR BRO. SEARCY—It is with pleasure that we note your selection as editor of our paper. There are several reasons why, but I mention two:

"First—You will not be encumbered with the displeasure of any one so far as I know because of previous controversies and disputations, with brethren in the State, over our denominational affairs.

"Second—I regard you as being one of our soundest and best Bible informed men in all questions of Doctrine.

L. E. HALL."

HECKLA, MISS., Sept. 3, 1898.

"*Dear Brother Bailey:*

I greet you with congratulations in your success in the new paper—The Baptist—enterprise and of being chosen, out of all the excellent material the State affords, to be the Business Manager, in which new and responsible position the Lord grant you great prosperity and by His help and that of your "advisers" may the new paper be a great success, standing, as no doubt it will, for the great cardinal principles which have been characteristic of Baptists since, if not for sixteen centuries before, "1641."

"And, now, since I know the two head men of the "concern"—Bailey, T. J. and Searcy, J. B.—I believe I can, without any risk, say, if in any way I can serve you command me.

J. W. T. MATHIS."

MISSISSIPPI COLLEGE.

The subscriptions made at the Brookhaven Convention were to be paid by the opening of the session. We opened on November the 9th. Will not all the brethren redeem their pledges at once? It would help me very greatly.

There has been no yellow fever at Clinton this year and we expect a large attendance.

Your servant,
W. T. LOWREY.

Clinton, Miss., Oct. 31, 1898.

Bro. T. E. Waldrop reports a good meeting at Pachuta. Rev. J. R. Johnston of Steen's Creek did the preaching, and just like he always does, he did it well. The church was greatly revived and received 13 members.

DR. E. A. TAYLOR DEAD

We are inexpressibly saddened at the intelligence of the death of Dr. Taylor, pastor of the First Baptist Church at Vicksburg. We had written a word of welcome for this issue of the paper upon his return to our State, and had invited him to appear in our columns frequently. How true that, "in the midst of life we are in death."

Dr. Taylor was a great, and good man, and we hope that some one will write something worthy of his memory for this paper.

He leaves a wife and six children. He had gone with a party, hunting, and was brought back a corpse, having died on the morning of November 9th of apoplexy. We extend sympathy to Mrs. Taylor.

VICKSBURG, MISS., Nov. 10, 1898.
Rev. H. F. Sproles, Jackson, Miss.:

DEAR BRO. SPROLES—As you may infer from my telegram this date we are in sore trouble and I write with a heavy heart. Our beloved pastor, Dr. Taylor, has gone to his reward, and a bereaved family and people mourn his loss.

He had gone on Tuesday over in Louisiana on a hunting trip with several others. Yesterday morning the party were preparing for a deer-drive, and were all sitting about the room waiting for breakfast and chatting pleasantly when, about 8 o'clock, Dr. Taylor fell and expired without a word.

His remains will be taken to Murfreesboro, Tenn., for burial. I don't know what time, or whether any services will be had here. We are now awaiting arrival of his brother from Louisville, who will be here at 7:15 this P. M.

Now we want you to come over if you can. Our prayermeeting is tomorrow night. You could conduct services. We need counsel, too. The Lord, we know, will lead, but perhaps He will direct us through you.

It is needless to say that Mrs. Griffith and I shall expect you at our house.

Yours fraternally,
B. W. GRIFFITH.

Rev. A. C. Watkins, one of our Foreign Missionaries in Mexico, who is stationed at Torreon, Coahuila, says: "I congratulate all concerned, on the happy selection of the President of Mississippi College.

We are moving fairly well in our work, new enquirers and not unfrequent baptisms."

[Continued from page 3]

nominational divisions; they are truly apostolic. Baptism is the Catholic and apostolic ordinance. Their position is impregnable, they love their brethren of all denominations; they are ready to unite with them in all forms of Christian activity. They use constantly the Master's prayer for his disciples—"That they may all be one, as Thou, Father, art in Me, and I in Thee, that they also be one in Us."

If ever there is organic unity it will begin at the baptistry. Every denomination in Protestant Christendom and in the entire Roman and Greek churches can agree upon baptism, that is, immersion, as taught by our Lord and His apostles. On no substitute for baptism, such as pouring or sprinkling, can all the denominations agree. We are not now arguing any point, we are simply stating an incontrovertible fact. Do men really want organic Christian union? Are they in earnest when they proclaim the desire? Are they willing to follow Christ into the waters of baptism? Are they willing to join hands with their brethren in all centuries and in all climes? Here is the opportunity; here is the truly apostolic and Catholic ordinance.

If they will but follow apostolic injunction and example, then all can say: "We are burried with Him by baptism unto death." And then there may be, if it is desired, organic union without doing violence to the convictions of any, and in acknowledged harmony with the Word of God and its recognized interpretations. May the Holy Spirit lead all believers into all truth!

Baptists North and South in loving fellowship shall loyally stand around the cross of the crucified and enthroned Redeemer.

MISSISSIPPI BAPTISTS AND THE SUNDAY SCHOOL WORK.

It was not my privilege to be at the last meeting of the State Convention, but I have heard something of its work, and rejoice in the spirit manifested, as well as what was done to forward the denominational work along nearly all lines; but in reading over the proceedings I see nothing done, or determined upon, in regard to the great Sunday School work. There is a report upon this subject signed by a most excellent committee, but this report was amended, so it is stated, and I infer from the present reading that the amendment has cut out about all that there was in the report that was practical; for the committee asks a question and speaks of how much depends upon its correct answer. I am satisfied that the brethren who signed that report did give a good answer to their question, but the Convention left it out, and gave none in its place. With me this deepens a conviction, which must be apparent to every thoughtful person, that as a denomination we are sadly in need of a rousation on the subject of Sunday Schools.

In looking over the statistics of the Convention I see there are 500 Sunday schools reported and 1228 churches; I have no doubt there are more than that number of schools, but making due allowance for omissions in reporting them I think we may safely conclude that there are not over 600, leaving more than one half of the churches in the territory of the Convention without a Sunday School, and yet it seems we pay nothing for the development of this work and are not willing to do so. Missions and educational work are kept to the front, but the Sunday School work is shoved off and assigned a place of minor importance. "These things ye ought to do, but not to leave the latter undone." Far be it from me to attempt to magnify the importance of any one department of denominational work at the expense of any other, but I do not hesitate to say that there is not in existence any agency that is doing more, if as much, to evangelize this country as the Sunday Schools. Statistics show that about 85 per cent. of the additions to the churches in the United States come from the Sunday Schools, and these additions are generally the class that show by their lives that they are genuinely converted.

As a denomination we are falling far behind in this State in developing Sunday Schools; others are going ahead of us and we must arouse ourselves or lose much of what we have. The Methodists make it the duty of every pastor to see that a Sunday School is organized in every church where there are ten persons who can be gotten together, as a consequence in a few years they will occupy the State with Sunday Schools and bring into them the children who should be in Baptist schools. How is it with our pastors? Brother Pastor, do you exert yourself to have a school in your churches? Do you visit the school? Do you speak of it? Do you urge people to attend? Or do you treat the matter in such way as to make the impression that you regard Sunday Schools as of very little importance? Think of this and pray over it, brother.

I believe we ought to have an organized system of Sunday School work in this State, a system with a head and with money to make it effective. The Convention Board should take the matter in hand at once. Pastors should see that a Sunday School is organized and maintained in each church, and familiarize themselves with the work in its details.

I think we lose by not more generally uniting in the work of the Inter-denominational Sunday School Conventions. If our workers would attend these meetings they would derive great benefit from them and be better qualified for their work. Most people know that the International Sunday School Convention is the source from which we get the excellent system of uniform lessons, but they may not know that these lessons cost considerable money, the committee which prepares them is composed of men whose abilities command large pay and the money to pay them comes out of the treasury of the International Convention; we enjoy the benefits of these lessons, ought we not to help pay for them? This International Convention, and the State auxiliaries, are doing a work which is needed and which cannot be done by any one denomination alone, such as developing the Sunday School work, elevating the teaching standard, and arousing interest in methods of work, thus building up an *esprit de corps*, as the French have it; putting each worker on his mettle, impelling him to do his best and to be constantly trying to do better. I fully appreciate the fact that some brethren fear that a participation in these conventions will break down denominational lines, but I am satisfied that a mistake is made in that regard; there is no attempt to enter into the matter of details of Sunday School work, but the conventions devote time to consideration of subjects pertaining to the principles of teaching and organization and management of schools; just such matters as pastors of different denominations might, and do, meet and discuss. I will say, in conclusion, that our failure to engage in this work will not materially injure it, but may deprive us of much benefit. The leading Sunday School workers of the world, of all denominations, engage in it and recognize its great worth.

JNO. T. BUCK,
Jackson, Miss.

"IMPORTANCE OF SOUND DOCTRINE."

BY REV. L. E. HALL, D. D.

Let it be understood to begin with that I shall not write about "doctrines," either Baptist or other kinds. I have never studied "doctrines." My time has been too much taken up with the study of Doctrine. This term is always used in the *singular* number in both the Old and New Testaments wherever it has any reference to what God has taught. We read of doctrines of devils, and doctrines of men, but God's Doctrine is always in the singular. "Doctrines" is a theological term but not a scriptural one, as God has used it. What a pity that Baptists have doctrines! God's word is a unity, and every principle of divine truth is a part of the whole,—it is a part of "that form of Doctrine which was delivered you."

Our word doctrine is derived from the Latin word *doceo*, which means to teach, but the Greek word in the original text means teaching, and where it represents the teaching of God this word is always in the singular. Our translators, knowing this, have always, without a single exception, rendered it Doctrine.

It embraces in its significance the whole system of Divine Teaching which we commonly designate the "Word of God." That word is Truth, hence it is just as important that we should have sound doctrine as it is important that we should have the truth. Strictly speaking it is not Doctrine at all, unless it is sound.

A STATEMENT.

It may not be out of place for a statement to be made concerning our church at Aberdeen. During the associational year just closed the church has paid on church indebtedness $700.00, of which amount two brethren, A. J. Brown and J. W. Peck, paid something over $500.00. The church has paid on church expenses, including insurance on church property $204.20. On the new Pastorium $500.00. For Missions and Orphanage $80.00. These amounts make a total of $1,484.20 for the

associational year, besides pastor's salary, which is paid promptly every month. The church building is now free of debt. The next Mississippi Baptist State Convention will meet in one of the best church buildings in the State, and they can rejoice with us that it is free. True, we have not done very large work for missions; but I believe that the church is in a position to double its work in that line for the year upon which we have entered. And in a year or two, with all local financial burdens removed, the denomination will have a right to expect larger things of this church, and the denomination will not be disappointed.

J. N. McMILLIN,
Aberdeen, Sept. 16, 1898.

MINISTERIAL UNREST.

Two little English sparrows are perching on the paling just in front of me. They have their home in the old China tree in the front yard. These sparrows have been busy with their young the summer long. But they look quiet and sober now, since the cool nights have come. But they are not testing their wings for flight, as the swallows are every afternoon. The swallows are getting ready to leave us for a sunnier clime. We must pass the cold dreary days of winter without their merry twitter. But the sparrows are to stay with us. They will endure the cold, and eat crumbs with our chickens. They are here to stay. They wear an air of permanency. Some how, I am attached to the English sparrow. He is to his kind, and to many people as well, what the Jew is to mankind. But he does not forsake us when the brown leaves have fallen, and the skies look cold and leaden, and when the hills are bleak and barren. The English sparrow is, in this respect, so unlike much we see, and hear, and feel. We see so much of unrest, that, at times, changes themselves become a little monotonous.

I met a man a few days ago, who was in his seventies and was living within a half-mile of where he first saw the light. He seemed to me a wonder. He had been to "the war," but all of his life besides he had lived at the place of his birth. How could he? How strangely out of accord with what I had seen, and felt, and been. I had met my antipode. I am a preacher. I have been here and there for twenty-five years. I am not unlike many other preachers. In fact, the majority of them have been here and there. Do they not get weary of rolling and tossing? Why this ministerial unrest? This is a question to give answer to which may cause us to knit our brows.

The relation between the preacher and his people is the poetry of our national life. It is delicate, pleasing to the imagination, and charming to the fancy. It possesses the attraction of blending the natural and the supernatural in human life. God deigns to direct the preacher in the selection of his charge. It is a pastoral relation. This thought brings to mind the shepherd leading his sheep into the green pastures, and beside the mirroring waters. It reminds us of the shepherd keeping watch by his sheep under the shivering stars of night, and protecting them where the wolves hold their secret retreat. The beauty of the thought is thrilling to the soul. And yet we find ministerial unrest. Why is it? In answering this question I shall leave some of the thinking for others to do, and shall select such thoughts as my inclination may approve.

We hear it said that, the minister is but a man after all. Yes, he is a man, but a peculiar man. He has a peculiar calling. He is a good man. If he is not, he ought to be. He is to lead souls into spiritual paths, and should be familiar with the spiritual way. He ought to have in mind all the hills and valleys, and turns in the road, and blazes on the trees by the way. The minister ought to be a man of peculiar piety. And, you know, he is a speaker. He is to influence, to incline, and to direct men. His mind is under tension and his emotions delicately strung, or he is prosy and dull. When the hour for divine services comes, he is as a horse on the track ready for the race. He is as a charged battery, and the ends of his fingers tingle. Can we conceive of a more sensitive organism? It is the same organism when the charge is off. He is the same man in quiescence that he was under holy fervor in the pulpit. Then, our man stands before us. You can scarcely touch him without touching a nerve. I refer to the true shepherd, not to the mere hireling. Now, the dark days come in his pastorate. They will come. The clouds keep pace with the sunshine. The garish days have gone. Conversions are few. The membership have grown cold. The midnight prayer, uttered with sobs, is sweet while the soul is with God, but brings no change to the declining spirituality of the church. A call comes from an influential and prosperous church, a call full of sunshine. The pastor's soul inclines to it as steel to a magnet.

Again, there is a brother in the church, or may be more than one, who does not enjoy the ministrations of his pastor. He must admit that the pastor is held in great affection by his flock, especially by the members in the humbler walks of life, and by the unfortunate in purse and pulse. But the dissatisfied brother finds little in his pastor's labors that is helpful to him. His pastor is pious and earnest, but plain in his deliverances. He would relish a man of more sprightliness, more ornamentation. The pastor's sensitive nature makes him quick to discern the discordant note. He strives to leap the limits of his nature, and to do the impossible, to please the objecting brother, but only flounders as a fish out of water and betrays a weakness to his friends. The effort leaves him in humiliation, and with few words for friend or foe. Then, a call comes. He is written, that it is unanimous. Yes, unanimous. His eyes linger long upon the word, and something is felt to fill what, for some time, has been a vacant place in his soul. You know the rest.

The preacher's life is given to bless his people. It is his sacrifice for Jesus' sake. Is the gift appreciated by his folks? He might have won honor, or fame, or wealth in another calling in life. But that does not matter. He is content to give his life to his Saviour, and to help struggling humanity to the acceptance of the exceeding great riches of grace, and into God's favor. But what does his flock think of his labors? Not that he wishes flattery. He is too sensible for that. A little word of cheer—well, he would not object to it. A little act of appreciation —that is better than words. Not that he wishes a gift. The token of appreciation may be small. Its value is very much in the spirit in which it is given. I some times think that I did my best preaching in a State far North of us? Why did I? It was not an unusual thing to see the well filled baskets coming into the pastor's house late Saturday afternoon. They were not large baskets. There was more for me out of them than in them. They reminded the pastor that his people were lovingly thinking of him on the near approach of the Christian Sabbath. That was joy to his heart, and the Lord's Day morning found him with a glad face, and a warmth of affection for the people of his choice. Listen to that old clock in the family room! There, it struck forty-five. It is a very old clock. We have had it twenty-three years, and it was an old, old clock when we got it. Where did we get it? For years it belonged to one of nature's noblemen. He has been in heaven twenty-three years. I loved him as David loved Jonathan. There on the wall, near where I write, hangs his picture. When he went o be with Jesus, his wife gave us the old clock. I love to hear its tick. It seems to tell me its memories of my long lost friend. Let it strike seventy-five, and it will seem but telling me more of the great man to whom it once belonged. Few sorer ills could betide me than to have taken from my study the little gifts from my people, that bring up memories of the sweet long ago. But suppose no such tokens of appreciation come in? Suppose the responsive nature of the true pastor can find nothing to encourage it in his labors of love? That keeps up a rubbing, till the soul gets sore, and like the leaves of the mimosa tree, or the sensitive plant, shrinks and folds itself at the touch of the rough hand of one painfully out of sympathy with it. Do I make the pastor too sensitive? Perhaps so. Some of them may submit to any sort of ill treatment. But they are not the finest pastors. Only the ecstatic nature can make a fine artist, musician or preacher. The devout minister is accustomed to being much with God. He seeks God's presence early and late, and knows God in the thick darkness of night. He waits upon him with tremulous emotion. He listens for God's voice with all the aptness of his soul. You bring to mind, that God spoke to Elijah on Horeb's heights, not in the boisterous wind, not in the fierce quaking of the earth, not in the lightning's lurid glare, but in the still small voice. The minister must yet listen for "the still small voice" of God from the closet's holy calm. His soul becomes sensible of the delicate movings of God's presence, as the quivering aspen leaf detects the slightest stirring of the seemingly pulseless air; yea, it becomes a sensitive plate, that catches the rays of light from [illegible], and

[Continued on page [illegible]]

THE BAPTIST

PUBLISHED EVERY WEDNESDAY,
BY THE
Mississippi Baptist Publ'ng. Co.,
AT
JACKSON, MISSISSIPPI.

PRICE: { PER ANNUM $2 00
{ TO MINISTERS 1 00

J. B. SEARCY, - - - - EDITOR
T. J. BAILEY, BUSINESS MANAGER.

Entered at the Post Office at Jackson, Miss., as mail matter of the second class.

Subscriptions are considered permanent unless notice is given otherwise by subscribers. Arrearages are expected to be paid when the paper is ordered to be stopped.

Obituary notices of 100 words inserted free; all over that amount will be charged one cent per word.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to the Mississippi Baptist Publishing Company, Jackson, Miss.

A PROPOSITION.

...g to unavoidable conditions we ...become greatly delayed in getting ... the first issue of the paper, and ...ve lost heavily in not being able to meet the Associations; we are therefore in very urgent need of prompt subscriptions. We therefore propose that all who pay for the paper before January 1st, 1899, will be credited to January 1st, 1900. So the sooner you subscribe, the more papers you will get for the money.

CONSECRATION.

I give my life to Thee,
Thou Lamb of Calvary,
My Savior, Lord;
O, let me from this day,
In all I do and say,
Keep in the narraw way
To Thee, my God.

Help me to watch and pray,
And serve Thee every day—
Led by Thy word;
May faith and hope impart
Strength to my fainting heart;
So I cannot depart
From Thee, my Lord.

I am Thy servant, Lord;
Feed me upon Thy word—
It is my stay.
Help me to grow in grace,
Before Thy holy face,
Till sin shall lose its trace
Upon my way.

Help me some one assist,
The tempter to resist,
And live for Thee;
May I some jewels bring
Up to my Lord and King,
And may I ever sing
And dwell with Thee.

J. B. SEARCY.

ANNOUNCEMENT.

The Baptist is designed to take the place of both the Record and Layman. Sample copies are mailed to the subscribers of both the old papers. We trust that every one who receives a copy will examine it carefully, and become a regular subscriber. The paper will not be continued permanently to any who do not order it, except those who have paid ahead to one, or both, of the old papers. Those who paid in advance to either of the other papers will receive the new paper for the time paid. Those indebted to the Record or Layman, or both, may remit to this office. Any who pay the cash for the paper between now and Jan. 1, 1899, will receive it from the time of such payment until Jan. 1, 1900, for $2.00.

We hope to receive subscriptions and money rapidly, as we are anxious for all the Baptists in the State to take The Baptist from the start.

There will necessarily be some mistakes and irregularities in the beginning, arising from the combination of the subscription lists of the other two papers. Be patient, brethren; and, if your name, initials, post office or anything else is incorrect, please notify me and all will be made right.

Let the subscriptions come. We are ready. We shall try to reach all the associations; but, if we fail at any time, we trust that the brethren will bring The Baptist prominently to the attention of each association we miss. All subscriptions remitted will be receipted promptly. Receipts will be sent out in a few days covering all amounts that have come into our hands.

T. J. BAILEY,
Bus. M'gr.

SALUTATORY.

With deep gratitude to God and profund reverence for my brethren I now make my bow as editor of The Baptist, which is to be the organ for the Baptists of Mississippi.

I am a native of Alabama, but it was in Newton county, in this State, September the 30th, 1855, that "I first saw the light, and the burden of my sins rolled away." In the providence of God most of my Christian life has been spent in another state, but as in the past, so in the future, my constant effort will be to unify, rather than divide my brethren.

We are Baptists, nothing less, nothing more. As I said in becoming editor of the Arkansas paper seventeen years ago, "we expect ever to advocate and vindicate the time honored principles of our faith, but shall endeavor to steer clear of endless and unprofitable discussion between brethren of a common faith."

We have no friends to favor, nor foes to frown upon.

The columns of The Baptist will ever be open to the promotion of all measures fostered by our State Convention and the Southern Baptist Convention. I believe as much prayer, and care, ought to be given to what goes into a religious paper as into the pastor's sermon. I shall aim at this ideal, and therefore beg the prayers and co-operation of all my brethren.

Yours to serve,
J. B. SEARCY.

THE ORPHANAGE.

Alas! What shall we say of our experience at the Orphanage during the epidemic? No words can give any idea of its horrors. It seems now like some terrible nightmare. On the 10th of September yellow fever was announced in Jackson. The infected district was placed under strict guard, and a quarantine was established around the city. But the fever continued to spread until yellow flags were to be seen in all parts of the city. It is estimated that seventy-five per cent. of the population left Jackson. The superintendent and his family moved out into the new cottage at the Orphanage, feeling that in so isolated a spot we might escape the infection. But our consternation cannot be imagined when on October 3rd we found that we had four cases of yellow fever in the Orphanage. On the 9th of October I was stricken down with the plague, and in all we had fifteen cases among our inmates. Every adult in the Orphanage fell under its baneful power, except our good wife, who went through the terrible ordeal alone and escaped the fever. For this I am profoundly grateful. It is also a source of devout gratitude that we had no death among our number. There was thus a silver lining to the dark cloud. Pastor Sproles, who remained at his post in the city, was unspeakably helpful in attending to outside matters of supplies and attention. Friends in the State came nobly to our relief financially and many letters and telegrams of sympathy cheered us in the dark hours of this never-to-be-forgotten sorrow. Col. J. L. Power rendered many substantial favors from the Howard Association. A new sympathy all over the State has been awakened in behalf of the great work we are endeavoring to do for the Lord and His little ones. After all, this sore distress is no doubt "a blessing in disguise."

Thanksgiving Day will soon be at hand. While many communities and churches made special collections for us in our distress, we could wish that our churches generally would observe this Thanksgiving season and specially remember the Orphanage work. This is the universal thought of God's people on the national thanksgiving day. In our growing work we sorely need more buildings and improvements. Especially do we need to be able to build a laundry and do our laundry work in the Orphanage, as it is almost sure that the fever came in through our laundry. We need also many other improvements. Besides money offerings on this thanksgiving season there might also be sent boxes of needed things. We need clothes, new goods, sheets, pillows, pillow cases, towels, table cloths, combs, brushes, shoes (larger sizes), stockings, hats, caps, knives, forks, needles, pins, thread, buttons, writing paper, envelopes, pens, pencils, meal, meat, hominy, rice, flour, lard, sugar, coffee, canned goods, etc. Some one will also remember the "turkey" to make glad the hearts of the little ones on that day. It would also be a great favor to have all boxes and packages prepaid, as this would be small additional expense to the donors and would greatly relieve our Orphanage fund.

I trust that every church and community will generously remember our work on Thanksgiving Day; and be sure to hold a public service, either of their own or jointly with other denominations and divide proceeds. I pray that the kind Father may incline our people generally to make this a season of great rejoicing to us, and may His blessings rest upon all His people.

L. S. FOSTER.

The first money paid for The Baptist was $2.00 by Col. J. D. Bills, and the next was $2.00 by T. A. Reid, both of Corinth, Miss. Of course all cannot be first, but we are glad to ... these brethren on our ho...

OUR OUTLOOK.

Forty-seven years ago we first set foot on Mississippi soil. Forty-three years we have worked in the Baptist harness, and though much of that time has been given to denominational work in other States, we have been quite familiar with every Baptist movement in this grand old State. The past of Mississippi Baptists affords much food for profitable reflection. Great men dug deep and laid wise plans for future denominational growth. We have builded on their foundations, and in many cases, "wiser than we knew."

We have had some rough seas, and frightful gales, and some eared the old ship would go to pieces in the storms, but such fears seem now to be dismissed by every one.

The Convention at Brookhaven marks an epoch in our history. At that meeting the fact was demonstrated that the Baptists of Mississippi are one and undivided.

MISSIONS.

Our Foreign Mission work so far as we are concerned is in a perfectly healthy condition.

Dr. Pace has a grip on our people that insures success in this department. The Home Mission work and the State Mission work are so allied that the success of one means the success of the other to a large extent. The wise planning of our State Mission Board under the presidency of Dr. H. F. Sproles and the execution of these plans by Dr. A. V. Rowe, our discreet and untiring Corresponding Secretary, fills us with wonder and delight, we are made to exclaim, what hath God wrought through these instrumentalities!

The raising of the deficit of $1,300 for this Board at our recent Convention so enthusiastically and in such a short time tells how this work lies on the hearts of our people. With the good crops generally over the State, and a very general interest among our churches, we look for large increase in the work of the State Board.

THE ORPHANAGE.

The prospect for the Orphanage is very hopeful. Brother and Sister Foster have manifested strong faith and have already accomplished wonders, but the work in their hands is just beginning. As the good people all over the State come to know Brother and Sister Foster better and understand more of their plans they will rally to their aid in this their labor of love.

THE COLLEGE.

Mississippi College is the one enterprise which under God has made Mississippi Baptists what they are. Its history is our history. Its achievements in the past have been wonderful, but it is believed that its future is more luminous than ever before. We have a President and Faculty of deeply pious, highly cultivated, and energetic young men, with the divine blessing success is assured. The watch word all along the line is, our college must succeed.

SUNDAY SCHOOLS.

Our Sunday-school work is not fostered by any separate organization or special agency. Yet it was very evident at our recent convention that we need to take a new departure in this work. The normal school system in popular education has succeeded in moulding the public mind in its favor, and so far as methods of teaching are concerned it is believed that what would be good in secular teaching would be good in Sunday-school teaching. The burning need of our Sunday-school work is competent teachers with the best practical methods. We have a number of very efficent Sunday-school men in the State and through them we hope to develop many more.

YOUNG PEOPLE.

Our Young People's work constitutes a very hopeful feature of our denomination in this State. The large army of our young church members must be advocated in our doctrine and in our history as well. Joshua and David were always telling the Israelites of their history and how God had led them and protected them, and so we need to teach our young people what God has done for us as a people. We also need to train them in the conduct of devotional meetings and thus increase the spirit of love for worship among them. They also need to be trained as practical church workers, so that they will not only know what to do, but how to do it. Many of our most vigorous pastors and efficient brethren are keenly alive to this work.

THE PAPER.

We are very hopeful with regard to our newspaper service. About twenty-three years ago the Baptist Record was inaugurated, and the forward movement of the Mission work and Education in this Ssate date about the same time. That paper did much good work and had many fast friends whom this paper hopes to retain and utilize for good.

About nine years ago Dr. Hurt, of Winona, started the Baptist Layman as a monthly. Its circulation spread rapidly and it was read eagerly almost all over the State. It was subsequently changed to a bi-monthly—the demand for it still increased. So about two years ago it was changed to a weekly and since that time it has had the largest circulation of any Baptist weekly in the State.

Having bought the subscription list and good will of the Layman we are encouraged to hope that its five thousand readers will be pleased with this paper and rally to its support. Under present arrangements we hope our newspaper service will be equal to the demand of our people. So from every standpoint our outlook is bright.

A MONTH'S WORK.

The 4th Sunday in July I began a meeting with the church at Kossuth. I was assisted by Rev. W. W. Horner, student in the S. W. University at Jackson, Tenn. Bro. Horner is a consecrated young man and rendered efficient service preaching most of the time at night. The meeting continued a week with ten accessions to the church. Thence I went to Rienzi the 5th Sunday in July, where I found Rev. Charles Lovejoy of the Highland church, Jackson, Tenn., already on the ground. He is a good preacher and a discreet worker, and right well did he preach and work at Rienzi. We closed the meeting Saturday afternoon at the water by giving the right-hand of church fellowship to the seven newly baptized converts. Thence I drove seven miles into the country to Harris' school house, where a large tent had been erected, and preached Saturday night. Sunday morning I was joined by Hon. E. S. Candler of Corinth. Bro. Candler is a lawyer, and he handles God's law, "the sword of the Spirit" with wonderful power. At the the end of the week, 24 had joined the Baptist churches near by, while many others were anxiously seeking Bible truth on the ordinances and church life, and many of them will yet join. Thence, I drove by home Sunday night, and Monday 25 miles to Camp Creek, one of the oldest, largest, and most prosperous churches in north Mississippi. Bro. L. R. Burreas has ministered to this church for nineteen years. He was on the ground and had commenced the meeting the day before. I preached to large congregations day and night for five days, and left with nine accessions to the church. I came home Saturday, preached Sunday morning to a full house, had two to join, gave a Bible reading on Baptism at the evening service, and baptized two who had joined two weeks previous. I rested Monday, and Tuesday drove 16 miles into the neighborhood of old Danville, where I raised a large tent, and began to preach "Christ the power of God and the wisdom of God." There is but one Baptist family in this community, and in the beginning of the meeting, a member of this family was stricken down seriously ill, so I was left without outside support. The congregations were large, and as best I could, I gave them the gospel of Christ. Four signified their intention of joining a Baptist church. I am alive and happy.

E. E. THORNTON.

Booneville.

ASSOCIATIONAL.

It was my pleasure to meet with the Aberdeen Association at Houston, Chickasaw county, on the 6th inst. It was a delightful meeting. The letters told of many baptisms, and general prosperity. Frank Souter was re-elected moderator, J. W. Fowler clerk, and A. Delashment treasurer. Three better men do not live in Mississippi. The reports were well prepared, and discussed with a deep spiritual feeling that made one feel like he was in a protracted meeting. Houston was at her best in entertaining the Association. Prof. Abernathy and his great school, especially Prof. Riley and Miss Mary Ransome, added much to the interest and enjoyment of all. It was, indeed, good to be there.

E. E. T.

Dr. H. F. Sproles preached a very interesting sermon last Sunday on the lesson of feet washing from the text "if ye know these things, happy are ye if ye do them."

In the afternoon two young men were baptized and two received by letter.

The great Dr. Wayland of Philadelphia died at his home last week. He used to be editor of the *National Baptist*. He was the inventor of the Chapel Car project.

"They rest from their labors, and their works do follow them."

[Continued from page 7]

holds God's image in the cloistered chamber. Just one question more. Shall the day ever come when the causes for ministerial unrest shall vanish away, and pastor and people abide in happy union while the years come and go?

Z. T. Leavell.

DIVORCE.

Editor Baptist:

I beg to give the following as being, in my opinion, a correct interpretation of the law governing in matters of divorce:

Where a husband and wife separate, not for fornication, the marrital bond—scripturally—is not severed and neither of them can marry without being in adultry. If either one should marry the other is released from the bond and can marry without being in adultry.

Where, for instance, the husband puts away the wife for fornication, the husband may marry another without being in adultry, because the fornication of the wife severed the marrital bond, but he who marries her that was put away for fornication committeth adultry. Mathew xix:9.

Let it be remembered that no severance of the marrital bond can take place except it be for fornication and the innocent party is the only one in that case who can marry again without being in adultry.

Where husband and wife separate, not for fornication, they may live apart without disturbing their church relations. But should either marry, that one would be in adultry and the other not marrying would be released. The church relations of the one marrying would be or should be severed, while the church relations of the one that has thus been released, would not be disturbed although he or she may then marry. I have been called upon to answer a great many queries relating to this matter of divorce and the answers given have always been based upon the above general principles. If there is anything wrong about this interpretation of the law, I would be glad to be corrected. But I would ask the brother who may differ from me to study the subject carefully. Not to see that I am wrong, but to see if I may not be right.

J. R. Sample.

"MISSISSIPPI COLLEGE, THE CHILD OF PROVIDENCE."

Because of God's guiding and protecting hand in the affairs of Mississippi College, she has long been called "The Child of Providence." The Mississippi Baptist State Convention, in adopting the College, was clearly directed by the hand of God. And His hand has, just as clearly, protected her in the many dangers through which she has passed since. In every crisis, (and many a one has come upon her) God has raised up a man and sent him to her—often from a totally unexpected source—to save her to the denomination, and to her usefulness in His service. I have it in my mind to write up these, at some future time, for the information and encouragement of the friends of the College; but now I wish to mention one—the last—and perhaps the most striking and important one of all.

When Dr. Venable resigned the Presidency of the College three years ago, the Board of Trustees, in their annual meeting, appointed a committee to see Dr. W. T. Lowrey, who was, at the time attending the commencement at Clinton, to find out if he would accept the Presidency if elected. When the committee approached him and made known their mission, he unhesitatingly said no. He was then engaged in a great work which he felt was his life-work, and could not be induced by any consideration to leave it. The Board then elected Dr. Provine chairman of the faculty; and two years later elected him President of the College. Dr. Provine resigned the Presidency after serving one year. This year, because of the yellow fever scare, was one of the most disastrous years through which the College ever passed. The number of matriculates fell off more than 50 per cent.; and the expenses exceeded the income by $3500.00, which gave occasion for an effort to revive the opposition to the College which had, for some years, been lying dormant.

The Board of Trustees were confronted with all this in their last annual meeting at Clinton. For two days they tried to elect a President; but felt that it was impossible to get the man they wanted, and utterly failed to agree upon any other man. There was nothing left us but to refer the matter to the Executive Committee with full power to elect a President when they found the man. But, before adjourning, Brother George Anderson, of Vicksburg, a lawyer member of the Board, arose and said that he had great confidence in prayer; and proposed that the Board then unite in a special prayer that the Lord would direct us to the man He would have for President, and direct that man to us. The Board, conscious of their helplessness, humbly united in this prayer, led by Brother Anderson. We had elected Prof. P. H. Eager chairman of the faculty which he declined. Thus the College went to the convention at Brookhaven without a President or chairman of the faculty—absolutely without a head!

But after reaching Brookhaven it was rumored that Brother W. T. Lowrey was considering the question of taking the Presidency of Mississippi College. The Board met. He was called to come before the Board. He said he was in great trouble. He did not want to leave Blue Mountain, the school bequeathed him by his sainted father and the home of his aged and beloved mother, and when he was doing so much good in educating the coming mothers of our land; yet he did not see how he could keep from going to his beloved Alma Mater in this her hour of great need. He had prayed over the matter and the more he prayed, the more he felt that he was in duty bound to make the sacrifice. He revealed his trouble to his mother and family; and they all, feeling deeply the great sacrifice to them, said they were willing for him to go, because it seemed to be the Lord's will. So he said, "I accept the Presidency of Mississippi College and go to Clinton, with about the same feelings that my sister had when she went a missionary to China."

Now the point: At the very time the Board was humbly invoking the Lord's direction, the Lord was impressing upon this his servant, with a power he could not resist, that it was his duty to become President of Mississippi College. Was this not a direct answer to prayer? And does it not show that God is overruling, directing and controlling the affairs of Mississippi College right here in the little town of Clinton, making the very misfortunes of the town a blessing to the College? And ought not all this be a warning to those who oppose Mississippi College, lest, in their opposition they be found fighting against God? On the other hand, all this should be a great encouragement to the friends of Mississippi College to come up manfully and heartily to her defense and support. To defend her is to defend God's institution. To support her is to support God's work. Every one who makes a contribution to Mississippi College, or sends a boy, or induces a boy to go to Mississippi College, becomes a co-worker with God in the great cause of Christian education.

J. L. P.

TOLEDO'S CURIOUS MAYOR.

Samuel M. Jones, the "golden rule" mayor of Toledo, is trying his best to apply the ethics of Christ to everyday business life. As Mr. Jones says of himself, he was "fortunate enough to be born of parents who were very poor." At eighteen he went to Pennsylvania, became interested in the production of crude petroleum; invented a clever apparatus, and now owns a big factory in Toledo in which the only regulations for the workmen are big signs on the walls bearing in print the words of the golden rule. The way Mr. Jones modernizes the grand words of the Saviour is: "Do unto others as if you were the others." His employes work eight hours a day, with numerous holidays, on which he entertains them in splendid style. At Christmas he shares with them the profits of the past year. He says the present system of production and distribution is unjust, and he does all he can to equalize things between himself and those whom he employs. When he ran for mayor he had all the saloons, all the politicians and all the machines against him. He had nobody with him except the wage-workers. But they elected him handily. Mr. Jones is a strong advocate of municipal ownership of public services, and the basis of his proposed reforms is Christian ethics.—Philadelphia Call.

STRANGE BIBLE FACTS.

The learned Prince of Granada, heir to the Spanish throne, imprisoned by order of the crown for fear he should aspire to the throne, was kept in solitary confinement in the old prison of the Place of Skulls, Madrid. After thirty-three years in this living tomb, death came to his release, and the following remarkable researches taken from the Bible and marked with an old nail on the rough walls of his cell, told how the brain sought employment through the weary years:

In the Bible the word "Lord" is found 1,853 times.

The word "Jehovah" 6,855 times.

The word "reverend" but once, and that in the ninth verse of the 111th Psalm.

The eighth verse of the 97th Psalm is the middle verse of the Bible.

The ninth verse of the eighth chapter of Esther is the longest.

The thirty-fifth verse, eleventh chapter of St. John, is the shortest.

In the 107th Psalm four verses are alike—the eighth, fifteenth, twenty first and thirty-first.

Each verse of the 136th Psalm ends alike.

No names or words with more than six syllables are found in the Bible.

The thirty-seventh chapter of Isaiah and nineteenth chapter of second Kings are alike.

The word "girl" occurs but once in the Bible, and that in the third verse, third chapter of Joel.

There are found in both books of the Bible 3,538,483 letters, 773,693 words, 31,373 verses, 1,189 chapters and 66 books.

The twenty-sixth chapter of the Acts of the Apostles is the finest chapter to read.

The most beautiful chapter is the 23d Psalm.

The four most inspiring promises are John 4:12, 7:37; Matthew 9:28; and Psalm 37:4.

The first verse of the fiftieth chapter of Isaiah is the one for the new convert.

All who flatter themselves with vain boasting should read the sixth chapter of Matthew.

All humanity should learn the sixth chapter of St. Luke, from the twentieth verse to its ending.—Our Sunday Afternoon.

Obituary.

On the morn of August 13th God whispered to another of his children, son, "come up higher," and the spirit of Y. B. Massengal took its flight to nestle in the bosom of its maker.

He was born March 28, 1823 and died August 13, 1898. In 1860 he professed faith in Christ and united with the Baptist church and was even up to death, found in the line of duty, standing firmly and fighting bravely.

He was an affectionate husband, kind father, faithful friend, and consecrated christian. Meek, humble and reserved, yet weilding a great influence for good, living daily and hourly the religion that he professed. He is not dead but his soul is basking in the sunlight of God's presence and boundless love amid thrones of gold in mansions of glory. Bereaved, emulate his noble qualities—truth, virtue, honesty, fidelity, temperance, and Christlikeness—and ere long embrace him in God's home with God's family in that land of endless hallelujahs.

J. T. D.

Hooker, Miss., Sept. 8, 1898.

MRS. TURNAGE.

Another mother gone. On the morning of August 14, 1898, the messenger of death came to the quiet home of Rev. R. R. Turnage and took the spirit of his life companion and left the old servant of God alone to travel and toil out the remainder of his life.

The deceased, Mrs. Turnage, was born in Marion county, Miss., Nov. 22, 1829; was married to Rev. R. R. Turnage Nov. 20, 1852, and as a result of that marriage ten children were born, all of whom save one are still living. Her last days were days of affliction, but she seemed to murmur not. She was ministered to by the loving and untiring hands of husband and children, and when the summons came it was somewhat unexpected but its stern demands were irrevocable.

May the God of all peace comfort the bereaved husband and children, and may they be able to bless the hand that has afflicted them, and to say "thy will be done."

MISS LOUISE ASKEW.

At 2:20 A. M., on Sunday, Sept. the 11th, 1898, in her home at Sardis, Miss., surrounded by weeping loved ones and friends, the lovely girl whose name appears above, went sweetly to sleep to wake in the morning of the great resurrection. Three months before in perfect health and with joyful anticipations of future usfulness, she had stood with the graduating class of Blue Mountain Female College and received her diploma in music. She was buried at Longtown, her old home, in her graduating dress, amid many tears. She lacked a few days of being 20 years of age when God called her to enter on a new life in a new world. Sweet be thy rest, dear child, as thy trustful life was pure. Miss Louise was my pupil and an inmate of my home for 3 years. During that time she gave her heart to Christ and it was my privilege to burry her in the baptismal waters. If she spoke an unkind word or was guilty of an inconsistant action during her three years stay at school, I failed to find it out. She had the love of her teachers and schoolmates. What a splendid woman she seemed destined to make and how useful her life would have been. God bless her parents and sisters and brothers and may His Holy Spirit heal their broken hearts. Her friend,

W. T. Lowrey.

JOS. H. BOSWELL.

The subject of this sketch was born in Choctaw county, Alabama, about 37 years ago.

He was greatly beloved by his entire circle of acquaintances for his sterling worth.

As a man he was without ostentation, gentle and kind in disposition.

As a citizen, he was public spirited, honorable and useful; always ready to give his influence and other assistance to any movement looking to the upbuilding of his community.

As a Christian he was humble, pious and devoted to his church, and was never happier than when leading God's worshipping people in their songs of devotion which he was so competent to do.

As a teacher of sacred music he excelled; many persons who attended his singing schools, have had their hearts set atune to redeeming love, because of the tender, loving and soul-full way in which he sang the gospel.

During his long and sometimes severe sufferings, he exemplified most beautiful patience and resignation.

When he realized that the hour of his departure had drawn nigh, with great composure and delicacy he told his wife to "send for her friends as she would need their assistance very soon." When he gave some directions in regard to business matters, thanked his wife for her loyal devotion and unwavering patience then quietly "fell on sleep in Jesus" May 17, 1898.

He was son-in law of Rev. J. D. Stone, of Zeno, Mississippi, and leaves a wife and three children with many relatives and friends to mourn his death.

Funeral services were conducted by Rev. H. M. Beauregard, assisted by the writer. The interment was in the Stone family cemetery, Eastville, Mississippi.

W. J. David.

REV. M. T. MARTIN.

Died on the train en route from Kirksville, Mo., to St. Louis, on the 22nd of October, and was buried at Gloster, Miss., on the 25th. We have known Bro. Martin for nearly thirty years and our personal relations were always pleasant. We differed widely in some material points, but that did not affect our personal relations. We think of the long talk we had at our last convention about our old time associations, and how our hearts grew tender and warm with affection for each other. Little did we think that it was our last personal interview, "Blessed are the dead who die in the Lord."

THE BAPTIST CHURCHES AND TEMPERENCE.

The Centennial Temperance Conference called by invitation of the National Temperance Society and Publication House, assembled in St. George's Hall, in the city of Philadelphia, Pa., September, 1885. It was composed of five hundred and nine delegates from twenty-two different States, the District of Columbia, and from the provinces of Ontario and Hrlifax, of the Dominion of Canada.

Nearly every denomination and religious body, together with all the leading temperance organizations of this country, were represented, and it was the largest, most influential and enthusiastic representative body of temperance men and women ever assembled in North America. Mississippi was represented by Rev. L. E. Hall, then of Shubuta, now of Hattiesburg. There was papers prepared by some one from each denomination showing a century of church work. Rev. O. P. Gifford prepared a short article for the Baptist denomination from which I take a few extracts to show what part the Baptist churches have taken in freeing this country from the curse of the liquor traffic.

Dr. O. P. Gifford says:

"The Baptist denomination is an archepelago. Each local church left itself independent of every other church. The churches are grouped into associations and conventions for mutual help and watch-care, but within these lines independency is guarded as the apple of the eye. The denomination stands for State rights as opposed to centralization in church life, hence we rely upon individual action, local church work, and resolutions passed in Associations and conventions, and the meeting of the National Societies."

INDIVIDUALS.

"Among the prominent names,

(Continued on page 14)

WOMAN'S WORK.

CONDUCTED BY MRS. M. F. SEARCY, JACKSON, MISS.

My Dear Sisters:

I am glad to know that with the first issue of our new State paper, the Woman's Work has a page. Mrs. J. B. Searcy, wife of the editor, Dr. J. B. Searcy, has taken charge of this department and is ready for work. Now, in order to succeed, we must each one help Mrs. Searcy. The page belongs to Woman's Work, in their Mission and Aid societies. She will want reports from every associational meeting, and from as many societies as will communicate with her, regarding their work. Who will be first in sending a report or word of welcome to Mrs. Searcy? Some associations have already convened, and could not report their Woman's Meeting because there was no paper.

Let all these send Mrs. Searcy an account of their meetings, and those who have not yet held their annual meetings can report to her later. We ought to hear from every association in the State,

Our mission cause, needs help from every Baptist woman and child in Mississippi.

Surely no one of us will fail in this our great work.

May God bless each one and make his work to prosper in our hands.

Truly your sister,

MRS. J. K. PACE.

Hazlehurst, Miss.

THANKSGIVING.

We are glad to place before our readers the proclamation of our President for a day of national thanksgiving in his own language. It sounds much like the words of King Hezekiah. We thank the Lord for godfearing rulers.

President McKinley, under date of October 28, issued the following thanksgiving proclamation:

"The approaching November brings to mind the custom of our ancestors, hallowed by time and rooted in our most sacred traditions, of giving thanks to Almighty God for all of the blessings He has vouchsafed to us during the past year.

"Few years in our history has afforded such cause for thanksgiving. We have been blessed by abundant harvests, our trade and commerce have been wonderfully increased, our public credit has been improved and strengthened, all sections of our common country have been brought together and knitted into closer bonds of national purpose and unity.

"The skies have been for a time darkened by the cloud of war, but as we were compelled to take up the sword in the cause of humanity, we are permitted to rejoice that the conflict has been of brief duration and the losses we had to mourn, though grievous and important, have been so few considering the great results achieved as to inspire us with gratitude and praise to the Lord of Hosts. We laud and magnify His holy name that the cessation of hostilities came so soon as to spare both sides the countless sorrows and disaster that attend protracted war; therefore I invite all my fellow citizens, at home as well as those who may be at sea or sojourning in foreign lands, to set apart and observe Thursday, the 24th day of November, as a day of national thanksgiving, to convene in their several places of worship for a service of praise and thanks to Almighty God for all the blessings of the mildness of the seasons and the fruitfulness of the soil, the continued prosperity of the people, the devotion and valor of our countrymen, for the glory of our victory and the hope of a righteous peace, and to pray that the Divine guidance which has brought us heretofore safety and honor may graciously continue in years to come. In witness whereof, etc.,

WILLIAM MCKINLEY.

"By the President: John Hay, Secretary of State."

NEWS AND NOTES.

Rev. J. D. Anderson and his noble church at New Albany are hustling the work of building their new brick house. A good pastor and a strong church are united and we expect good results.

Our esteemed young Brother, T. A. J. Beesley, of Blue Springs, was elected moderator of West Judson Association which held its last session at Camp Creek, one of Bro. Burress' charges of long standing. We note that Dr. A. V. Rowe and Rev. H. M. Long were visitors there.

We fully intended being at the Tippah Association at Hickory Flat, but fell sick by the way and was thus disappointed. We so much enjoyed their session a year ago that we wanted to meet them again. And besides the Layman had a sight of "good will" in that Association, all of which we bought and we are anxious to have the goods delivered in the shape of subscribers to The Baptist. Do not wait, brethren, to be called upon, but send in your subscriptions right away, please.

Rev. J. Harvey Clark goes as a Foreign Missionary to China. He will be supported by the First Baptist Church at Atlanta, Ga., but, under the auspices of the Foreign Mission Board. Rev. J. W. Lowe, of Missouri, also goes as a missionary to China, while Rev. R. P. Mahon and wife, of Tennessee, go as missionaries to Mexico. May God speed them all.

Dr. W. D. Powell has resigned as missionary in Mexico and removed with his family to Jackson, Tenn. Bro. Powell has accepted the financial agency of the Southwestern Baptist University. It is said he will bring twenty five students from Mexico to the school. Possibly he will be able to do a greater foreign missionary work at home than he did abroad.

Rev. R. W. Merrill, formerally pastor at Grenada, is now on the field, as pastor of the church at Sulpher Springs, Texas. Sulpher Springs is a good church, and they have recently had a great revival, conducted by Sid Williams and Bro. Brown. Bro. Merrill was one of our best preachers and most efficient pastors, and we give him to Taxas Baptists very reluctantly, and we serve notice on them now, that if they do not treat him well we will bring him back.

Rev. G. W. Reeves of Fort Smith, Ark., is a very eloquent preacher and a strong pastor. He did a great work at Arkadelphia, Ark., also at Hot Springs. He could be induced to take one of our vacant pastorates in this State. We would be delighted to have him in Mississippi.

Rev. A. Taylor of Cynthia, Miss., reports the dedication of a church house at Four Mile Lake, in the Delta. Rev. R. M. Richardson of Indianola, helped several days in the meeting and also preached the dedication sermon. The church was greatly revived. One was restored, four joined by letter twenty by baptism. Seventeen were baptized the last day of the meeting and three remained to be baptized. Bro. Taylor, the pastor says: "In less than five years we have more than doubled our membership." The meeting closed with the grand old hymn, "Praise God from whom all blessings flow."

Rev. J. L. Finley recently assisted Rev. W. E. Hathhorn in a protracted meeting at Shiloh Church, Lawrence county, which resulted in a glorious revival of the church, with fifty one accessions, forty-nine by baptism, and two by restoration. Five of these were awaiting baptism from a previous meeting, making forty-four for baptism, and two by restoration as the result of this meeting.

The pastors of the different congregations in Corinth subscribed for The Baptist. We take this as a high compliment, for we assured them it would be a Baptist paper, warp and woof. They said they were subscribing for that kind of a paper.

Dear Creek Association meets Thursday before the 3rd Sunday in November, at Pleasant Hope Church, Hollondale Station, Valley Road. A full attendance desired.

It will perhaps be interesting to our readers to know that the death rate in Jackson for the months of September and October, of this year, among the white people, as shown by the Recorder's records, were only twenty-two persons, as against twenty for September and and October last year. Of these interments, only five are reported as having died with yellow fever, while the total number of yellow fever cases in town, as reported by the Board of Health is 234. We have great cause to be thankful.

We have a letter from Rev. T. J. Miley of Clayton, written just two months ago, so its object would not be reached by publishing it now. He had been very sick and lost much time from his churches, but the Lord raised him up Brethren J. C. Buckley and J. T. Simmons, having filled Bro. Miley's appointments in his sickness, for which he returns thanks. We hope Bro. Miley will send us the news of his section constantly.

Rev. W. P. Price has entered upon his pastorate at Winona with bright prospects before him. Price is a hustler and we expect much from him.

Dr. E. A. Taylor has removed from the first church, Memphis, and entered upon his pastorate at Vicksburg. In behalf of Mississippi Baptist we extend to him a most cordial welcome back home. We expect great things from him and the Baptists of the Hill City, and shall expect our readers to be able to hear from him frequently through these columns.

We make our lowliest bow to our brethren of the taber, and modestly ask for an humble place in your royal ranks.

Those of you who will kindly put The Baptist on your exchange list will confer a favor on us, which will be appreciated and reciprocated.

We are anxious to make The Baptist a religious newspaper. This we cannot do without the cooperation of our brethren. We urge the brethren from every part of the State to send us the news from their sections. If prepared for the press we would like to put it in as it comes. If not, we will prepare it. We want to establish a Postal Card Department, and ask all pastors and other brethren, whose mail facilities will allow them to do so, to send us a postal card each Monday. Such cards reaching this office on time, will be printed in the current issue for that week. Brethren, help us to make this department newsy.

Since the return of Dr. J. T. Christian from Europe, he has been furnishing some "mighty good reading" in The Western Recorder, as Horace Greeley used to say. Truth, like murder, "will out."

Dr. A. J. Diaz is back on his old field at Havana hard at work. He returned on his own motion, without being sent by anybody. But as he had been under the employ of the A. B. P. Society they continued his support till other difinite arrangements are made. This will likely be accomplished between our Home Mission Board and the Home Mission Society of New York, both for missionaries in Cuba and Porto Rico. These fields are white unto the harvest.

We want to congratulate the First Baptist church of New Orleans on its good fortune in securing Dr. A. B. Miller as pastor. We have known something of his pastoral work at Memphis, Tenn., Owensboro, Ky., Evansville, Ind., Little Rock, Ark., Bonham and Dallas, Texas, at all of which places he did a commendable work. We expect notes from the "Crescent City" from his pen occasionally.

Dr. B. R. Womack has taken a place as Professor of History and English, in Baylor University. His many friends in Mississippi will be glad to learn that his eyes have been sufficiently improved as to permit him to return to work. We hope to have something from his pen for The Baptist soon.

The Tennessee Baptist Convention voted unanimously against a suggestion to reduce the price of the "Baptist and Reflector." They believe it to be worth two dollars a year, and that to reduce its price is to reduce its value.—Alabama Baptist.

What is true in Tennessee, in this case, is true in Mississippi.

Dr. B. H. Carroll is at Relugio, western Texas, for his health, while Rev. J. G. Kendall is supplying his pulpit in his absence. It is said that within one week's time after the adjournment of the great Convention at Waco, all the bills were paid, and nobody felt the least bit hurt. Texas Baptists are a wonder. About $18,000 raised in the last month of the convention year, and the church entertaining the Convention had to pay about $5,000 in hotel bills, besides their personal entertainment.

Dr. Gambrell has certainly proven himself a general. Such heroic achievements are unparalleled in the history of our mission work. May the Lord greatly bless those great people of Texas.

Last Sunday was the first regular service at the Baptist Church at Jackson since Pastor Sproles left for his vacation in August. His subject was very appropriate. It was an account of Hezekiah's passover at Jerusalem. Text, 2nd Chronicles 30:8, "Now be ye not stiff necked as your fathers were. But yield yourselves to the Lord. And enter into His sanctuary which he hath sanctified forever. And serve the Lord your God that the fierceness of His wrath may turn away from you." A deep spiritual feeling pervaded the congregation. One young man was approved for baptism. Dr. Sproles is in fine health, and spoke with power.

We learn that Stone College opened on the 24th of September last. Though greatly hindered by quarantine still they are hard at work with good prospects a head.

We are sorry to hear of the continued ill health of Dr. Sellers of Starkville. He is one of our purest and noblest men. If the Lord so wills, we hope he may be spared for much useful service yet.

We have an excellent article from Rev. L. R. Burrass on "The First Day, as Sabbath," which was tied up with quarantine matter and failed to get in the first issue. But it is good enough to keep. Our readers will enjoy it.

Rev. J. W. McDonald, of Hot Springs, Ark., says, "I write only to tell you how happp I am that you are to take charge of the State paper in my native State, dear old Mississippi—land where my father lived, where he preached, where he died, and where his bones are resting until the great day of victory. Yes, the land of my youth, and thank God, where under the faithful preaching of dear Prof. Berry, of Blue Mountain, I was convicted of sin, and by Almighty grace was born again." [Write us often Bro. Mc.—ED.]

It is urged that the Baptists of the world unite in a petition to the Czar of Russia in behalf of the persecuted Stundists, that they be granted toleration. In order to accomplish this and, it is suggested by the Western Recorder that a deputation of representative men be sent in this interest to St. Petersburg. In behalf of the United States he suggests on that commission the Hon. J. L. M. Curry, Hon. W. L. Wilson, Richard Olney, Gen. Nelson A. Miles, Hon. T. J. Morgan, Mr. John D. Rockefeller, Aon. J. P. Eagle, and Hon. W. J. Northen. This is a commendable object, and a commission worthy to appear before any ruler on earth.

Mississippi College opened on the morning of the 9th inst. with about one hundred young men present as students. The exercises were very interesting indeed, about which we may say something in detail next week. They had no yellow fever at Clinton this year and the College might have epened on time with perfect safety but for the quarantine. We hope the enrollment will, at least double during the session.

Rev. C. T. Kincannon, of Monroe, La., informs us of the meeting of the Louisiana State Convention with the First Baptist Church of that city, on the 8th of December next, and kindly invites us to attend. Also, Bro. J. S. Hill, superintendent of the Sunday School, repeats the invitation and proposes to put us where there are plenty of turkeys. Of course we expect to be on hand by a large majority.

Harmony Association will meet with Walnut Grove Church, November 26. Conveyance will be furnished at Forest free if Bro. T. J. Moore, at Carthage, Miss., is notified of your coming.

GREETING.

My Dear Sisters of the Woman's Missionary Union of Mississippi:

At the request of the Managers of our paper, "The Baptist," I have consented to conduct the Woman's Department for the present, to the best of my ability. We desire by the assistance of the workers of our State to make this Department sparke with missionary news from our women all over Mississippi. Therefore we ask our sisters from the different Societies and Bands to please send us reports of work done. Plans of work, or any suggestions you may think will be for the promotion of the cause of Missions. As in the Providence of God new fields are opening we hope that our sisters will try to do more in the way of giving of their means to send the Gospel to those who have been under the yoke of Romanism. Sisters let us not forget to do something for each of our Boards, State, Home and Foreign. All are in great need of means just now to carry on the work of our Redeemer.

Reports from Ladies Aid Societies would add to the interest of this Department and stimulate others to more active work in their respective churches. May we not confidently expect the co-operation and support of our sisters all over the State?

Yours in the Lords cause,

MRS. M. F. SEARCY.

It is better to be a mustard-seed than a mushroom as big as a meeting-house.

(Continued from page 11)

we cite: President Wayland, of Brown University; Hon. George N. Briggs, Dr. Wm. R. Williams, etc. In the South Governor Wilson Lumpkin, of Georgia; his brother Judge J. H. Lumpkin, of the Supreme Court of Georgia; Dr. W. T. Bradley and his son of the same name; Rev. Anen W. Clopton, of Virginia, (he took strong grounds for total abstenence in the convention of 1836, also the pledge for Hon. T. F. Marshall, of Kentucky.)

Gov. Briggs was president of the Congressional Temperance Society, and also for years of the American Temperance Union; Dr. Wm. R. Williams was on the Executive Committee of the latter; Heman Lincoln was on the Executive Committee of the American Temperance Society, formed at Boston in 1826.

Elder Elnathan Sweet of Cashire, Mass., in 1819 sat at the table of Deacon Mason, and being offered rum, refused for two reasons: (1.) He considered the example very bad. (2.) If he took it every time it was offered he would be drunk every night.

President Wayland, November, 11, 1833, wrote to Dr. Justin Edwards: "I think prohibition of the traffic in ardent spirits a fit subject for legislative enactment, and I believe the most happy results would flow from such prohibition!" Fifty years have verified the truth of this statement. The celebrated Washington movement originated in Baltimore in 1839, under the preaching of Elder Knapp.

The National Philanthropist, the first temperance paper, was first issued March 4, 1826, then April 8th, May 20th and then weekly. It had four pages large quarto. The editor and proprietor, Rev. William Collier, was born in Scituate October 11, 1771; graduated from Brown University 1797; was ordained in Boston, July 11, 1799; served as pastor in Newport, R. I., New York City and Charlestown, Mass. He died March 19, 1843. In association of churches meeting in New Jersey, in 1835, leaves this record:

"From the light which God has in His providence recently thrown upon the subject of intemperance in the use of intoxicating or alcoholic liquors, and from the general spirit of the Bible against the indulgence of irregular propensities, we have become fully convinced that it is morally wrong in all, but especially in a professor of religion, to manufacture, vend or use such liquors as a common article of luxury or living, since such practice would be a manifest violation of the spirit of the Bible. Wherefore resolved, We recommend to all the churches in the association to resolve themselves into temperance societies upon the principle of entire abstinence from the use of all intoxicating liquors, except in cases of sudden illness; brethren may judge them necessary.

And we further recommend, most affectionately and earnestly that they adopt without delay the most active and vigorous measures to reclaim any among them who manufacture, vend, or use intoxicating liquors as a common article of luxury or living, and if such should prove incorrigible, then in that case to separate such from their communion and not suffer sin to rest on any brother."

In 1832 several churches of this association held total abstinence as condition of communion.

Then he quotes from State Conventions 1883, 1884 and 1885 from several States and closes the quotations with giving nearly the entire report of the Mississippi Baptist State Convention in 1884:

"That we raise our uncompromising protest against the use, manufacture or sale of intoxicating liquors as a beverage; against the renting of property for the manufacture or sale of intoxicating liquors, the selling of the fruits and cereals to be manufactured into this beverage, the signing of whisky petitions, or going on the bonds of liquor-sellers, and against giving countenance in any way to the iniquitous traffic or use.

"That we will use our influence to secure an enforcement of the existing statutes in regard to the traffic in intoxicating beverages and that we will endeavor to bring about Prohibition as soon as practicable.

"That we believe,

"First, that the most effectual legal remedy for the manifold evils of intemperance is constitutional prohibition.

"Second, the licensed liquor traffic to be the enemy of the church, a disgrace to civilization and humanity.

"Third, we believe it to be our duty to support for office such candidates as are in favor of temperance reform, other things being equal.

"That we rejoice at the progress of legal prohibition in our State and throughout the United States.

Respectfully submitted.

A. A. LOMAX,
W. H. PATTON,
A. A. BOOTH,
M. P. LOWREY.
Committee.

In summing up we have the honor (1) of establishing the first temperance newspaper, and leading the way to the founding of the Temperance Publication House.

(2) Of one of the first utterances for Prohibition.

(8) Of originating the Washington movement.

(4) Of the oldest continuous service.

(5) Of standing squarely as a denomination for total abstinence for the individual, and prohibition for the State.

I will in another article give the progress of prohibition in Mississippi and the stand taken by the Baptist churches.

W. H. PATTON.

Shubuta, Miss., Sept. 19, 1898.

The following resolution was adopted by the Arkansas Baptist Convention at its session in 1853. This was high ground to take, in a state that had only been in the Union 17 years, and shows Baptists to be pioneers as prohibitionists:

"It is unjust and tyrannical to regulate and encourage the traffic in ardent spirits by license, and then impose a tax on peaceable people to defray the expense of criminal courts directly attributable to the use of ardent spirits, sold under said license. Therefore, the people should rise in their majesty and declare themselves free by a vote for total abstanance, the only sure remedy in the case."

It is estimated that the loss in this country in productive power caused by the use of alcoholic liquors is $580,000,000 a year. That is to say, our country would be $580,000,000 richer every year if it were not for liquor, aside from all that is spent on liquor and on its effects. There is where the hard times come from.

Who on this earth would undertake to estimate the amount of sorrow, sufferring, sin and ruin that have come to the race through the "doctrines of men" and the "doctrines of devils." Every departure from (sound) doctrine represents a falsehood, and let it be remembered that when a thing is false it is untrue and dangeuous always. It may be advocated by a Baptist, and he be ever so learned, and his position may be sustained by the "standards," but if it is out of harmony with the standard—(sound) doctrine, it is none the less harmful because of the name and prominence of the author; I need not say that great learning and sound doctrine do not always go together. It is notoriously true that high education and a very low gospel are frequently found in the same head. Worse still, high education is very often found without any gospel at all. The fault is not in the education. It lies in our human "standard," human prejudice, human pride and human ignorance in matters spiritual, regardless of education, high or low. God's Word is sound. The Holy Spirit should be our guide in the study of it and in our efforts to teach it to others.

We believe that our new paper should be one of the most powerful influences in the State in the development of our churches and in the moulding of individual character along the lines of Christian activity and Christian fidelty to truth. If this hope is realized the paper must adhere to (sound) doctrine.

The importance of (sound) doctrine is equal to the enthronement of truth. It is equal to the Glory of God and the salvation of his people.

PRAYER FOR OUR SOLDIERS.

I still believe that if we are to be true to God and to the great opportunity He has given us to reach young men with the gospel, we must press right forward with the work of the Army and Navy Christian Commission. If 100,000 of the soldiers should be mustered out and sent home as now seems probable, there will still be 150,000 of them accessible to our efforts. While not now expecting to be sent into battle to face Spanish bullets, many thousand of them are exposed to an enemy soldiers dread still more—epidemic disease. In Camp Thomas alone there are four division hospitals, thirty-six regimental and one field besides the large Leiter hospital. All of these hospitals are full of sick men and new one is being built to accommodate 1,000. The situation in Cuba is well known.

It seems to me that the soldiers present condition is in some respects more trying than at any time before. As long as there was a probability of being sent to the front soon, the prospect of a change and the excitement of expecting to

go into battle greatly broke up the monotony of their camp life; but now they must settle down to dull routine work. The result is that they are disappointed, homesick and restless; and the gambling table, the saloon and other forms of open sin so prevalent among all such large bodies of men are more than ever attractive to them. If an earnest gospel effort was ever needed in these camps it is needed now.

The hearty reception given to our workers by the army officers have been most gratifying. Lieut. Colonel Curtis Guild, Inspector General of the Seventh Army Corps at Jacksonville, has just written to our Secretary there as follows:

"I am only too glad at all times to bear witness to the excellence and value of your noble work. The monotony and weariness of a long siege of camp life, are in many ways more trying to the soldier than the perils of an actual campaign.

"The practical method you have employed has done a great work in turning young men of this command away from baser pleasures and keeping their minds and bodies fit for the service of their country as well as their God. Every one in this camp can approve it."

I have just received a letter from Chickamauga which shows how the work there is reaching men, both in the meetings and in the hospital visitation; and also that it has not been affected by the cessation of hostilities. Here is an extract from it:

"Yesterday was a 'red letter day' in our work. I am sure I have not had a more blessed day since coming here. Very large crowds at the services all day but the crowning one was at the Theatre in the evening. I wish you could have looked in at the close when the stage was encircled by soldiers that had come forward to accept Christ, and when we knelt in prayer all but four men in the whole audience were on their knees. I have not witnessed a more blessed scene since coming here. As we closed, three soldiers came to me and said that a man who had been converted the week before was sick and wanted to see me. I went up to his tent; found him very sick—will probably not live more than a day or two; indeed I am afraid almost to go and see him today as I fear I may not find him alive. He was suffering terribly but was rejoicing in that he had accepted Christ; said to me several times, "Well, I have lived one week right any way." As we were going to see him we went through 'Grigsby's Rough Riders.' It was late in the night but two men in a tent recognized me and called for us to come into their tent. They told us that they had been to the meeting and how they enjoyed it. The best friends we have in the Theatre meetings are the Grigsby Rough Riders; they come in crowds, conduct themselves like gentlemen and many of them are being converted.

"Ask the good people everywhere not to cease making mention of our work in prayer; a mighty work is yet to be done."

It seems to me that in the face of such a manifestation of God's power and blessing we cannot do otherwise than to continue to appeal to Christian people for their prayers and contributions.

D. L. MOODY.

East Northfield, Mass.

[Though this communication was sent to us some time ago, and the armies have been removed, yet the wants of the soldiers remain the same and we heartily endorse this work.—EDITOR.

HOME READING.

ON THE BLUE LINE CAR.

The Blue Line street car stopped at the corner and an anxious looking woman put a small boy inside.

"Now, Bob," she said, as she hurried to the platform again, "don't lose that note I gave you. Don't take it out of your pocket at all."

"No'm," said the little man, looking wistfully after his mother, as the conductor pulled the strap.

"What's your name, Bob?" said a mischievous young man sitting beside him.

"Robert Cullen Deems," he answered.

"Where are you going?"

"To my grandma's."

"Let me see that note in your pocket."

The look of innocent surprise on the boy's face ought to have shamed his tormentor; but he only said again,

"Let me see it."

"I 'tant," said Robert Cullen Deems.

"See here, if you don't I'll scare the horses and make them run away."

The little boy cast an apprehensive look at the horses.

"Here, Bob, I'll give you this peach if you'll pull this note half way out of your pocket."

The boy did not reply, but some of the older people looked angry.

"I say, chum, I'll give you this whole bag of peaches if you just show me the corner of your note," said the tempter.

The child turned away as if he did not wish to hear any more; but the young man opened the bag and held it out just where he could see and smell the lucious fruit.

A look of distress came into the boy's face. I believe Bob was afraid to trust himself; and, when a man left his seat on the other end to get off the car, the little boy slid quickly down, left the temptation behind, and climbed into the vacant place.

A pair of prettily gloved hands began almost unconsciously to clap, and then everybody began to clap and applaud, until it might have alarmed Bob if a young lady sitting by had not put her arm around him and said:

"Tell your mamma that we all congratulate her upon having a little man strong enough to resist temptation, and wise enough to run away from it."—Exchange.

HOW THE STORY GREW.

As Kitty Coleman and Maggie Weir were going to school one morning, Kitty said:

"I was over at Uncle Fred's last Saturday and came near staying too late. We had such fun I did not notice how near the sun was to setting, and I was very much afraid I might meet a tramp."

"Did you meet one?" inquired Maggie.

"No one but Johnnie Gates. He was acoming down the hill whistling, and with a big watermelon under his arm. I was scared at first, but when I saw who it was I got over it."

At recess Maggie said to Mary Ford:

"Kittie told me that she saw Johnnie Gates carrying a big watermelon on Saturday evening. Wonder where he got it, and what he is going to do with it?"

Before school Mary whispered to Sallie Bates:

"Johnnie Gates was seen carrying a great big watermelon on Saturday evening. I wonder if he got it honestly!"

"Mr. Hart's melon patch was robbed about that time, maybe that's where it came from," answered Sallie.

At noon Sallie told Susan and Jennie:

"I know something, and I'll tell you if you won't bacathe it to a soul."

"Oh, no, we won't," cried both girls in one breath; "what is it?"

"Why, Johnnie Gates robbed Mr. Hart's melon-patch one night last week."

"Oh, dear, isn't that awful!" exclaimed Susie.

"I always thought that Johnnie was not so much better than the rest of us, for all he made believe he was so honest," said Jennie.

"He couldn't have done it alone," Sallie answered.

Whereupon Jennie hastened to a group of schoolgirls who were in the house, and told them, "Johnnie Gates and a lot of other boys robbed Mr. Hart's melon patch and destroyed all they could not carry away."

But at that moment Johnnie himself came in whistling, and looked like anything but a thief. "Oh, girls, get together quick; I've got something for you, and it's 'most school time."

The girls looked at each other and with little movements of disgust turned away.

"Why, what's the matter with you all? Hurry up, as the bell will ring!" cried Johnnie.

"We know what you've got, Johnnie Gates," spoke up Sallie, "and we don't want any of your stolen melon, and I think you should be ashamed of yourself."

"Who says I stole the melon?" cried Johnnie in an excited tone; "I guess he'd better not tell me so. I was over at Uncle Henry's Saturday night and he gave me a splendid one, and I saved it on purpose to give you all some; but if that is the way you are talking about me, you may do without."

"Well," said one of the girls, "that is what I heard, anyway."

"Who told you? I'd like to know."

Then all began to talk at once, and became so excited that they did not notice that their teacher was in the room until she spoke to Johnnie, asking him to explain the cause of the confusion. Then she carefully examined into the matter until she found that it all came from Kitty Coleman's saying she had met Johnnie with a melon.

The children that had taken part in the story felt somewhat ashamed

of themselves when they saw who much the story had grown in their hands.

The teacher said: "I hope every one of you will learn a lesson from this incident, and just now before the habit becomes fixed, resolve that you will tell nothing but what you know to be true, and that what you do tell, you will tell exactly as you heard it; and not tell anything to injure another, even if it be true. I hope Johnnie will forgive you, and that you will never forget the lesson you have learned today."

I am glad to say that Johnnie did forgive them, and gave them a piece of the melon, all around, and I hope that neither they nor any of my little readers will grow up to be gossiping men and women.—Sel.

CHERRY-TREE HOUSE.

BY GRACE DUFFIELD GOODWIN.

Miss Matilda Allen had "come down in the world." When she had lived in her father's great house on the hill she had had money and horses and servants, and when old Mr. Allen died, leaving nothing for his only child, all these vanished in some mysterious way, and all there was left was a ruinous old white house on a forlorn and crowded street near a factory. The noise of whistles, machinery, and people, came through the closed doors and windows into the room where Miss Matilda, in spite of her forty years, lay on the bed, crying as if her heart would break.

For three months she and the old colored cook had lived on Cherry street. Some few of the home pictures and chairs only made the low rooms and rambling halls look more desolate; and day after day Miss Matilda had sobbed and sulked, had refused to eat the nice things old Sallie so patiently made, and would not step out of the house even for a moment. Are you surprised that a grown woman should behave so much like a naughty little girl? Remember she was sick and sorry, and she had never been either before in all her life.

Towards evening, the heat of the closed house became unbearable, and poor Miss Matilda got up from among the pillows, washed her face, and bathed her aching head. Then she walked slowly down the stairs and out of the side door into the tiny enclosure which was all the garden she was to know in future. It was dark and oppressively warm, and only the lightest breeze stirred the leaves of the great cherry tree whose branches swept the house wall and stretched out over the street. Miss Matilda sat down on a bench, leaned her head against the trunk of her only tree, and began to cry softly again, so softly that two ragged and grimy little boys sitting on the pavement outside the fence did not hear her. They were talking, and presently Miss Matilda discovered them, and began to listen because she had nothing else to do.

"Them cherries is 'most ripe," said the bigger boy, peering up into the darkness, with a wisdom born of noonday investigation.

"Much good they'll do you," retorted the other. "The old maid what lives here come from that grand house on the hill. She ain't worryin' any over the likes of us."

"Don't nobody worry over us much, 'cept the cops," returned Tom Kelly with a grin, "and they run me fader in last night, and me mudder's sick; oh, it's jolly up to our house, all the kids a cryin' and dry bread for yer dinner."

The speaker's tone was rather cheerful than otherwise, as if such calamities were not sufficiently uncommon to require unusual notice.

Then Jimmie's voice broke the silence. "Ain't it cool under this tree? Don't you wish you could get up in it and feel the leaves?"

Miss Matilda, in her shadowy little garden, sat bolt upright, new thoughts and feelings racing through her mind. She was saying to herself, "Matilda Allen, you're a wicked, ungrateful woman. You've lost your common sense, and it looks as if you had mighty little religion. You used to talk about the 'patience of the poor,' and I think it's time you turned over a new leaf."

The next day Miss Matilda ate her breakfast and consulted her bank-book. She had to shed a few tears over this because it made her feel so poor, but at last, she came to the vigorous conclusion that she had enough to do one thing with, and she proposed to do it.

About noon Sallie was amazed to look from the kitchen door, and behold Miss Matilda and a carpenter measuring boards and discussing (at least, the carpenter measured and Miss Matilda discussed,) and by four o'clock the huge branches of the cherry tree were full of seats, just such a cherry-tree house as she herself had had years ago on the hill, and which she remembered now with a choke in her throat that she tried hard to crowd down.

The next day was Saturday, and early in the morning Miss Matilda discovered a row of eager, dirty little faces pressed against the fence. She went out to them, and they fell back, shy and frightened.

One of the boys looked at her defiantly. "We warn't doin' nothin'."

"You dassent touch me—I'll stone yer winders."

"Say, missis, don't you set the cop on us."

Miss Matilda's heart grew full to overflowing with sympathy and kindness.

"Boys," she said, "how many of you can climb a cherry tree?"

A yell from a dozen throats answered.

"How many would like to climb one now?"

"Oh, please, missis, let me—and me—and me!"

"Wait a minute," she said, smiling, a restraining hand on the arm of the biggest boy; "if you will follow me quietly, you may all go into the tree."

How they burst away from her and swarmed into the cherry tree's generous limbs, so that the branches seemed to be loaded with strange fruit. Here two bright eyes peered down, and there a bare foot was visible, and up beyond were more bare feet, and fluttering rags, and happy faces.

But Miss Matilda had only commenced. Up into the cherry tree began to go pans of fresh cookies and tincups full of milk, to be greeted by cheers from the boys, and shouts of "Thank you, missis; you're a daisy!"

Miss Matilda turned to old Sallie, who was wiping her eyes with her apron.

"I'm going to do this every Saturday, if you will help me, to pay those boys for what they did for me. It took them to remind me that I am a Christian, and to make me ashamed of myself. Now I'm going to settle down on Cherry street, and I'm going to keep open house in this cherry tree, and show these boys that I'm the best friend they've got in the world. You can bake the cookies, Sallie," said Miss Matilda, smiling.—Sunday School Times.

A Wonderful Discovery.

The last quarter of a century records many wonderful discoveries in medicine, but none that have accomplished more for humanity than that sterling old household remedy, Browns' Iron Bitters. It seems to contain the very elements of good health, and neither man, woman or child can take it without deriving the greatest benefit. Browns' Iron Bitters is sold by all dealers.

DEAR BRETHREN—We sent you statements of amount each was due us on September 1st, 1898. The amount was just after your name. In the last Layman we urged all who were behind with us to settle up. The responses, up to the time of the quarantine, was very satisfactory, but since business has opened we have not heard from our brethren as we expected. We must settle up these old matters at once. The amount of each one's indebtedness is small but the aggregate means much to us. You can afford to send the small amount now, just as well as later on. Don't wait for a personal dun. To do this would cost us fifty or sixty dollars. Surely you do not want us to incur this expense for no profit to either of us. We incurred heavy expenses to send you the paper and we trust you were entertained and profited by its visits. Now please send us the small amount without further delay.

With an earnest prayer for God's blessings on each of you, and thanking you in advance for prompt responses. We are

Your Brother in Christ,

W. A. HURT,

Winona, Miss.

Valuable to Women.

Especially valuable to women is Browns' Iron Bitters. Backache vanishes, headache disappears, strength takes the place of weakness, and the glow of health readily comes to the pallid cheek when this wonderful remedy is taken. For sickly children or overworked men it has no equal. No home should be without this famous remedy. Browns' Iron Bitters is sold by all dealers.

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